

The People's Pulpit.

Rev. H. W. Thomas.

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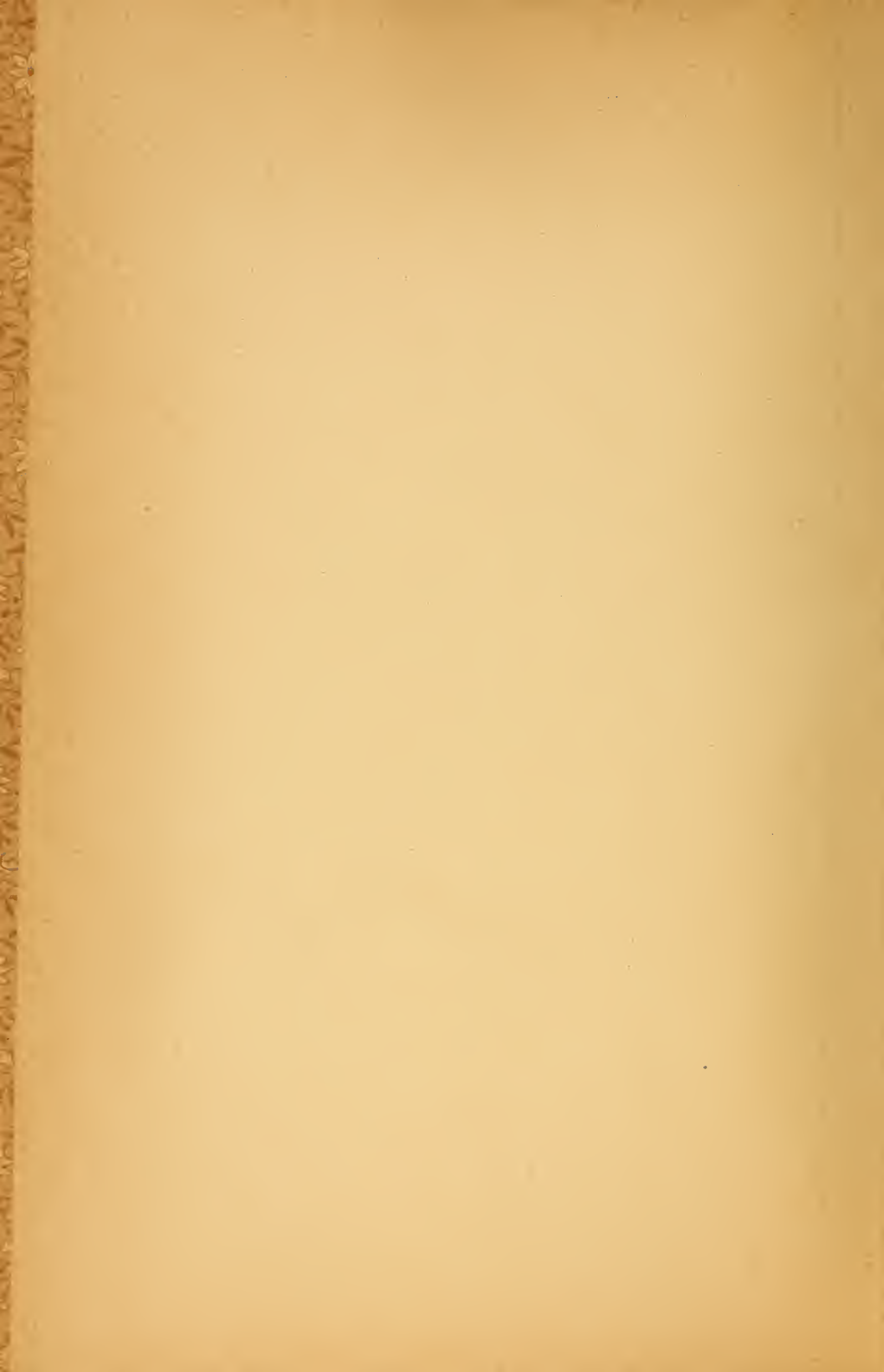
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H. W. Thomas.

THE PEOPLE'S PULPIT.

COMPLETE SERMONS

OF

REV. H. W. THOMAS, D. D.

DELIVERED AT

THE PEOPLE'S CHURCH, CHICAGO,

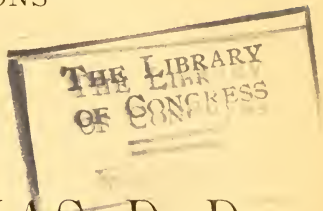
DURING CHURCH YEAR SEPT. 4, 1887—JUNE 24, 1888.

TOGETHER WITH A STATEMENT OF HIS RELIGIOUS BELIEFS MADE
BY DR. THOMAS WHEN ON TRIAL BEFORE THE ROCK
RIVER CONFERENCE, FOR HERESY, OCTOBER 9, 1881;
ALSO A REVIEW OF THE CASE BY PROF.
AUSTIN BIERBOWER, COUNSEL
FOR DR. THOMAS IN
SAID TRIAL.

CHICAGO:

FRANK L. STRONG, 69 OGDEN AVENUE.

1888.



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INTRODUCTION.

The desire of many friends who heard, and of others at a distance, to read the discourses delivered in the People's Church, led to their publication from week to week in pamphlet form, during the present Church year; and for more convenient preservation, and perhaps wider circulation, they are now put in book form.

In a period of transition and general unsettling of beliefs, such as that through which our age is passing, there is great danger that the faith of many in religion may not only be disturbed, but lost. Indeed, very many have already ceased to believe in the old forms and statements of doctrine; to these they can neither go back, nor be led back; and hence the only hope for such minds is in some broader and more rational and spiritual interpretation of these doctrines. Such, from my own deepest religious needs and beliefs, and from a profound conviction of the religious needs of others, was the standpoint from which most of these sermons were preached. A firm and joyful believer myself, I would gladly lead others to the same precious faith and hope of the Gospel.

The general American mind is neither excessively credulous nor skeptical; and hence it is not satisfied with either the extremely orthodox nor radical positions; but it finds room in, and is drawn to the larger and truer middle-ground of faith lying between the extremes of Agnosticism and Atheism on the one hand, and the Latin dogmas of original sin, substitutional atonement and endless

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A STATEMENT OF BELIEFS.

(PUBLISHER'S NOTE.—The following is the defense made by Rev. H. W. Thomas, when on trial for heresy, before the Rock River Conference of the M. E. Church, at Sycamore, Illinois, October 9, 1881. It is unnecessary to state that for teaching these views he was expelled from the ministry and membership of that denomination.)

BRETHREN: If to you this unpleasant controversy is matter of regret, to me it is more; it is, and has been from the first, a positive grief. I love peace and harmony, and not strife and debate.

But misunderstandings and possibly real differences of opinion have arisen, and instead of marching side by side, as in other years, we are engaged in a trial involving no less issues than the liberty of the pulpit, and my right to live and labor and die in the church in which I was born, and in whose ministry I have spent many of my best days.

That in the end we may be enabled to reach an intelligent and just judgment, we should be anxious to have the clearest possible understanding of all the facts; and hence, what I desire to say shall be more in the nature of statements and explanations than of formal argument. That I am content to leave to my able counsel.

I entered the Methodist ministry when very young, and from a deep conviction that God had called me to that sacred work; and to this day that conviction remains unchanged. I have never sought nor desired any position but that of the pastorate, and it has been during these long-continued labors and experiences that I have pursued as best I could the study of theology, not so much as a theory as with special reference to the work of a practical ministry. Whatever views, therefore, I now hold, or whatever changes have come to my mind, have come not so much from the cloister as from the field of toil.

Having my birth and education in the Methodist church, I was early impressed with two things—that methodism placed its chief

emphasis upon the life, the experience, the heart-work of religion; and that in matters of opinion it allowed the largest liberty. These impressions came from a careful study of the works of Mr. Wesley, and I have always thought that these were the distinctive positions, and this the glory of our denomination.

Believing thus that the great work of Methodism was to reach and save the world, and knowing that I was in perfect accord with that work, and that I accepted the teachings of Christ, and believing that in *substance* I was in accord with Methodist doctrines, I have felt at perfect liberty to deal with the *forms* or statements of those doctrines, and as far as possible to harmonize them with reason and revelation, and the deepest intuitions of the soul. Indeed, as a minister, I have felt this to be a duty from which I might not turn away. I have felt it a duty to make easier and not harder the way of faith, and if possible by a prudent modification of some of the severer dogmas to lighten rather than by a too rigid insistence upon the old forms to make heavier the burdens of belief. I have felt that the church has, perhaps, not been as tenderly considerate of honest doubters as it should be; that we owe a kindlier duty to these struggling minds than has been thought; and that some points in controversy may be conceded, and the non-vital doctrines relegated to the domain of private opinion; and that by all the love of God we should welcome and help these minds and hearts to the life of religion. And feeling further that it was the mission of Methodism to reach all classes of minds, and that so long as I was true to the spiritual work of the church,—and of this I never had a doubt,—I have felt that I was doing right and was in no danger of causing harm to myself or others by entering openly and as fully as I could this field of apologetics that has been forced upon us by a critical age. And this I have tried honestly to do as a part of my ministry in the last twelve years, standing as I have in one of the great thought-centers of our country, where such a labor seemed to be needed. But whilst this has been a part, it has been but a small part of my ministry; much the larger part being entirely practical. A thousand times have I asked God to give me the truth as He would have me declare it, and as often promised to be true. And I have never felt that I was untrue to the vows of a Methodist preacher, nor going beyond a liberty freely granted to others; and I have all the time felt that I was clearly within the lines of a reasonably

broad and progressive orthodoxy. And I declare, further, that never for one moment have I intended to create uneasiness or dissension in the church. I have simply tried to do in my own way what seemed to me a much needed work. That I have done it wisely or well I do not claim; only this, that I have done the best I could.

And this brings us to the real issue in the present case. It is this: Will the Methodist church tolerate the doctrines I teach, and has it room for the work I am trying to do? Or, will it pronounce these teachings so unsound and this work so unsafe as to expel me?

And this brings me now to try again to present a statement of what I believe and what I do not believe; and, as far as may be, the forms in which these beliefs and unbeliefs have taken shape in my mind.

I have declared to you and to the world, and now declare again, my unquestioning belief in the living God, and in the divinity of Christ; I have affirmed, and now affirm again, my settled belief in the immortality of the soul, and in rewards and punishments after death; I have steadily believed and taught the great spiritual doctrines of the church. In the sermon on which these charges of heresy mostly rest I say: "Have I ever doubted the great spiritual doctrines of the church in reference to prayer and regeneration, and the witness of the Spirit, and holiness of heart and life? Never." And in reference to the spirit and work of the church I say in the same sermon: "Methodism has been a church of song, of prayer, of warm-hearted piety and hard work. No man is in more perfect accord with all this than myself." I believe in the inspiration and authority of the Scriptures. In my statement to the conference at Mt. Carroll in 1878, I said: "On the question of the Inspiration of the Scriptures, I should find difficulty in accepting the 'verbal theory,' but I do fully believe that the men who wrote the Scriptures were inspired, and that these Scriptures contain, in substance, the Word of God." In the sermon on which the charges for heresy are based I say: "I fully believe with our Articles of Religion that the Scriptures contain all things necessary for salvation. I believe that the will of God is revealed in the Scriptures. I accept implicitly the teachings of Jesus Christ, though I do not suppose that in all cases we have His precise language; yet I do believe we have in substance His thought; its

consensus, in so far that we may know His mind and His doctrine. But I do not believe that all parts of the sixty-six books in the Bible are equally inspired, or of equal authority and value. Nor do I believe that all the books of the Old Testament are critically infallible. Any attempt to maintain such a view is, in my opinion, not only utterly useless, but puts a burden upon the church that makes it weaker, and not stronger."

In a sermon on "The Use of the Bible," that we offered in evidence, I say: "We claim, then, for the Bible, that it contains a primary revelation from God—a revelation of truths not discovered, if indeed, discoverable, by reason . . .

" . . . The next distinctive place of the Bible will always be its acknowledged authority in matters of faith and conduct. . . . The final doctrines of the Bible concerning God and righteousness are, and must be, final to human thought and conduct. They can never be superseded. . . . And thus it is and forever must be that before the bar of reason and conscience . . . the word of God must be final, must be authority."

" . . . It possesses the double value of presenting a rule of conduct, and of carrying that rule home to the conscience with an authority from which there is no appeal—the authority of God." . . . "In matters of temperance, of truth, of justice, of purity, of final accountability, the Bible is both revelation and authority—the authority of God."

On the subject of the atonement, in the sermon on which these charges rest, I say: "Most Methodists seek relief in the governmental view which makes the atonement a measure for securing the moral order of the universe. This I can easily accept and believe if the idea of penal substitution is left out. But neither Mr. Wesley nor Watson ever got fully away from the strictly penal idea of a literal imputation of sin to Christ, and of the punishment of Christ for sin. I believe that God loved the world—loved it as much as ever Christ loved it; that the love of Christ was but the vicariousness of God's everlasting love coming forth to seek and to save the lost; to draw all men unto Him; to lift them out of their sins, and hence out of their guilt and penalty. I believe, O how deeply I believe, in the divinity of Christ; I believe that He suffered for us—suffered O how much more than tongue can tell, that we might know His love; that we might be won to His life; that we might be redeemed from sin and made

like Himself; might come in our measure into the same law of love, of vicariousness and suffering for others. But I do not believe that He was ever punished as guilty, or that the penalty of the law was ever executed upon Him. To me such a belief unsettles the very foundations of law and justice. It is a stumbling block in the way of thousands of honest minds and hearts. I do not believe it nor will I preach it. But the moral or paternal view I do believe. I reached it through much mental struggle and suffering. I rest in it. To me it is the gospel; and that, and that only will I preach. I expect to live in it and to die in it. And I have not a shadow of doubt that it will yet be the theology of the world."

In a sermon published in a volume of "Life and Sermons," I have discussed the doctrine of the atonement at length; and of the governmental view I say that to this view I have not the slightest objection, if there is left out of it the thought that penalty was put upon Christ. His death is the ground of the sinner's pardon; His death did 'declare the righteousness of God, that he might be just, and the justifier of him that believeth.' " And referring to the view of Dr. Raymond, I say, "With it I most fully agree." Then, coming to the moral theory, I say: "The moral view holds firmly to the immutable distinctions between right and wrong; to the essential holiness of God; to the honor of His law; to the penalty of the law, even the endless punishment of the impenitent, (that is if any forever remain impenitent); to the incarnation and divinity of Christ,—the deity of Christ,—the pardon of sin, and the regeneration and sanctification of the soul. . . ." "The burden of the moral view is to find how God can reach the sinner—find a way to his heart; fill him with sorrow for his sins; get him out of his sins, and hence out of his penalty. And yet the moral view has its divine as well as its human side."

"On the divine side the moral view is perhaps peculiar, if not distinctive, in the seeming ease and freedom from metaphysical distinctions with which it at once brings the whole nature and being of God—Father, Son, and Holy Ghost—justice and mercy, into vicariousness, or suffering for sinners under the great and eternal law of love. . . . And it is thereby saved from the seeming confusion and difficulty in thought of one part of God being against the other, or trying to satisfy the other. . . . It makes God and Christ one in the atonement—embarks the whole

divine nature in the mission of saving the world. . . . And thus may we not think of God, in the vicariousness of love, suffering over the world; being propitiated by His own sufferings; satisfying thereby the sense of His own justice, so that He can 'be just, and the justifier of him that believeth in Jesus;' 'who believes in this manifestation of love; believes so as to trust it; so as to be filled with sorrow for sin, and to take up his own cross of a suffering love and follow Christ? In this way Calvary is the world's great altar of sacrifice where God meets man with pardon and renewing grace, and man is saved—not because another has suffered the penalty in his stead,—only as God himself has thus borne his sorrows and his sins, not as a penalty, but as the burden of love,—but saved by the love of God, the mercy of God; and saved not in the cold way of a legal pardon, as if that were the chief thing; or by the legal imputation of another's merit; but saved through God's great mercy; saved into love and purity; not covered with the righteousness of Christ, but filled with the fullness of God."

"The moral view is emphatic in its denial of the punishment of the innocent to save the guilty, and thus takes away the offense to the deepest sense of justice in the human heart; an offense that must ever inhere in any theory that puts the penalty of sin upon Christ. But having once done this, the moral view finds a place, and a necessity for all that is said of the sufferings of Christ. Christ, in this view, is more than a teacher; more than an example and saves by being more than simply these. He is the 'Lamb slain from the foundation of the world;' the Lamb that taketh away the sin of the world; He is a "mediator;" He is the 'propitiation for our sins;' He is our 'sacrifice;' our 'atonement;' we have 'redemption through His blood;' He was 'wounded,' 'bruised,' 'bore our sins in His own body upon the tree;' by His stripes we are healed;' He died for us.' All, and more than all these sacrificial and substitutional expressions have a place and a real meaning in the view of God coming forth in the person of Christ and suffering in the vicariousness of love to save man. But these terms have been so literalized and pressed into the service of a cold penal theory, in which Christ is represented as being punished—having the literal penalty put upon Him—that the real meaning seems well-nigh lost. But take this literal penal idea away, and then no language of suffering or sacrifice, or substitution,

is too strong to bear in upon the heart and conscience of the world, the great, the deep, the amazing facts of the incarnation and suffering and death of Jesus Christ."

"At this cross of love, of sacrifice, of obedience, God meets the sinner and saves him, not by an imputed righteousness, but by a righteousness imparted. And this cross, this suffering love of Christ, is the great reconciling power that is to reconcile the world to God; reconcile it to truth and law and obedience, and bring mankind into the suffering of love in which all animosities and and strivings and cruelties shall cease, and mankind shall fulfill the law of Christ by loving one another, and bearing the burdens one of the other." . . . "And this solution is not only 'the forgiveness of sins that are past, through the forbearance of God;' it is this, and more; it is so atoning and reconciling man that his enmity is gone; his soul is purified—'washed in the blood of the Lamb'—not, of course, in an outward literal sense, but in the deep, real inward sense of the power and love and life of God flowing into the soul, healing its diseases, cleansing away its sin, and so carrying man back into the life of God from which he had parted—had lost by sin—that he is now reconciled, saved, one in purpose and love and life with God."

That is what I believe on the atonement, and that is what I have taught; for remember that these statements are taken from sermons preached and published before this trial began, and hence are not something prepared for this hour. And yet with these sermons before him, Dr. Parkhurst had the amazing audacity to say in his argument—if such it can be called—before the Committee of Investigation that I did not believe in any atonement, in any doctrine of sacrifice; and coarsely characterized all these deeply affecting views of the sufferings and death of our Lord as "Taffy." Alas, alas, that in a discussion of themes so sacred, candor and learning should form so small a part, and abuse take the place of argument.

On the subject of future punishment I have said, and say again:

"That I never doubted the fact of future punishment for those who die in their sins. I believe the law that sin must bring suffering to the sinner will abide forever. I believe that it is founded in the nature of things; that it is everlasting; that it operates in all ages and all worlds. And I believe also that, as long as any being remains on the side of sin, or is a sinner, so long

that being must suffer. There is a sense also in which I think even those who turn to the right may always suffer loss because of having done wrong. . . . I believe in the strength and integrity of the government of God; that proper punishment will be visited upon all who violate the laws of that government. I believe that God is eternally just, and that his mercy is from everlasting to everlasting. I believe that He is the Father of all souls, and that He will deal in a tender love with all. He will do what is right and best for all. But I do not believe in the old terrible ideas of a literal lake of fire, in which the souls and bodies of men and women shall be tormented forever. . . .

“As to the endlessness of punishment, I have said that the law that punishes sin is itself endless; and for aught I know, in the other state souls may pass from right to wrong, or from wrong to right; and in the new creations that may go on forever there may always be souls suffering under the consequences of wrong doing. But to say that any one soul, or the same soul will forever remain in sin, is more than I can say; and hence I cannot affirm endless suffering for any soul. I believe that we go out of this world free to good or to evil; and I believe that if a soul repent and turn to God, even in hell, He will not cast it away. This whole question is too large a one to be so easily settled in thought as some might think. The character of God is bound up in it. The destiny of millions and millions who have lived in the past, as well as of those who shall live in the future, is bound up in it. Personally I cannot limit all of God’s saving work to these few years on earth. To me, this is only the beginning, and all the vast future is filled with life and love and activity; the love and sacrifice that have passed away from our shores; the love of fathers and mothers, of brothers and sisters; the love of patriots and philanthropists. It is all over there; not bated or quenched by the waters of death, but quickened and glorified. All the love of God revealed in Jesus Christ is over there as well as here. The ministry of all the angels is active there. And to that bright future I look and hasten in the hope that the lost not found here may be found there; that many souls bound in sin here may find deliverance there, and that the day may come when all the souls breathed into being by the life of God may be brought into harmony with His laws.”

You will notice that on this subject I have expressed a hope

that lost souls may come into a better life in the future, but have not taught any positive doctrine.

In the discourse on Sin and Penalty, found in volume of sermons, and offered in evidence, I say:

"This much seems evident to me, and this I believe, and, believing, I preach. I have no possible doubt of future punishment; of the separation of the good and bad; of loss and suffering for those who die in sin. It is undoubtedly taught in the Bible, and supported by analogy. I have no doubt of the righteousness of God's government, and that wrong doing will be punished. The law of God, with its rewards and punishments, meets us at our entrance into this world—follows us all the way through life with warnings of danger and punishment for sin; and from all along the shores of the unseen world the voice of God cries out *aionian* punishment, assuring all that come to that world that the consequences of sin follow them; and that there, as well as here, sin is punished. And this, it seems to me, on this subject, is the essential feature in a ministry of righteousness; this gives strength to law, and motive and restraint to character."

"What future punishment will be, or how long, or with what result, I know not. I must hold to the Fatherhood of God—to the eternal goodness as revealed in Jesus Christ. . . . I cannot think that any unending existence that God will permit can be worse than non-existence. And yet I cannot put away the fact that sin is a terrible thing, and that its consequences may be awful, almost beyond our power to conceive."

"If there be eternal sinning, there will be eternal suffering. There can be no perfect happiness without holiness. Heaven or hell are states or conditions of mind and spirit that we carry over from this world. What the purposes and possibilities of the love of God in Christ Jesus may be in the long future I know not. It seems to me, that of His love, the 'half hath never been told.' Hope for the millions of our earth, springs up as the years increase and as I near the golden gates. The love that has saved me, has put something in my heart that cannot bear to let any soul go; and it seems to me this love somehow must reach all, and I know it will reach all if it be possible. I know that God cannot take pleasure in the death of any soul. And yet I know that the wages of sin is death. I know that He will do all things well, and I cry out to my fellow beings that now 'is the accepted time, and now is the

day of salvation,' and I beseech them in Christ's name to be reconciled to God."

These extracts contain, I think, a fair, though not a full, statement of my views on the three points at issue. They are taken from my published sermons of the last several years; published in the daily papers, and some in books. And it is by these that in all fairness I should be tried; and not by words dropped incidentally on the street or elsewhere two or three years ago. Who does not know the uncertainty, the difficulty of reporting from memory the words of others, and how liable one is, even if sincere, to get false impressions of another's views. Bro. Parkhurst is certainly, to say the least, often extravagant in his statements; and any one can see the erroneous impression those ladies had, and how I was trying to correct it. My views are given without mental reserve in my sermons, and by them I am willing to stand or fall.

And now, what is the substance of what I believe and what I deny?

It must be evident that I hold to the great and fundamental doctrines of Christianity, and that I am in hearty accord with the spirit and work of Methodism.

I hold to the inspiration and authority of the Scriptures; that in matters of doctrine and duty they are final; the authority of God. But I do not accept the "verbal" theory of inspiration; nor claim that all parts of all the 66 books of the Bible are of equal authority, inspiration, or value; nor that all parts of the Old Testament are critically infallible. And in these things, am I not in accord with the best scholarship of our own church and of the world? Certainly I am. Does the Methodist church, or the 5th article of religion require our ministers to believe more, or differently? I think not.

I hold to the doctrine of a vicarious atonement; but I hold it in that form that is called moral or paternal; or, in other words, I hold to the governmental view with the penal idea left out. I deny the doctrine of a literal penal substitution. It is, I think, both unreasonable and unscriptural. It is an offense to our deepest moral intuitions, and a burden to Christian faith. I am aware that in saying this I am compelled to differ to some extent from what seems to be the teachings of Wesley and Watson; but I claim to be in substantial accord with Raymond, and Miley, and Pope, and to hold in

substance, what in its last analysis must be declared to be the true Arminian doctrine.

I hold to the strength and integrity of the government of God; that all sin will be properly punished; but I do not believe in a material hell fire; nor in the terrible ideas of future torment that have come down to us from the past. Such teachings to my mind negate the very idea of a God. I must agree with good Dr. Raymond, "that it is competent to think of God as making hell, not as terrible, but as tolerable as possible. If God punish sinners, it is because he must. He is vindicatory, but not vindictive. He is a righteous being, and a righteous sovereign, but he is not a malicious murderer." But I cannot agree with Dr. Williamson, who says, "Mr. Wesley, in his sermon on 'Hell,' states the doctrine of the Methodist churches on this subject. From this teaching, so far as known, there are no influential dissenters." I should rather say with Dr. Whedon, "We imagine the census would be small of America Methodist ministers who would accept Mr. Wesley's physical views of hell."

I hold to the endlessness of the law by which sin must be punished, and hence to endless punishment for the endlessly obdurate, if such there be; but, assuming, as I do, the freedom of souls after death, I cannot affirm that any soul will, or will not, forever remain in sin, and hence I can neither affirm or deny endless punishment for any soul. But, postulating endless punishment upon endless sinning, I am logically bound to suppose that, if the sinning come to an end, the suffering must also come to an end,—unless, indeed, it be that suffering of loss that in the nature of things seems to be remediless. And I have a hope—a hope that has come to me through much suffering and prayer, and that seems to be strengthened by the nearest visions of God—that, somehow, all the divine love and striving to win and save souls will not end with this poor, short life; but that the work of discipline and salvation may go on in the immortal world. And it seems to me that whilst there is upon some texts a surface look of finality, there is a deeper and a far-reaching vision of other texts, and of the Scriptures as a whole, on which this hope may rest.

And now, how does this whole case stand? I think I can almost forget that I am on trial, and can speak impersonally; and, doing this, it seems perfectly clear to me that the prosecution can find no grounds for conviction on the questions of the Bible and

the atonement. This, I believe, will be the judgment of most theologians who may make a careful study of all the facts.

What then is left on which to find a verdict of guilty? Only the question of endless punishment. And what are the facts in reference to this? There is not one word in our articles of religion about endless punishment, nor about future punishment. Nor is there one word on this subject in the Apostles' Creed, nor the Nicene Creed. Not one word. Nor is there a word in the thirty-nine articles of the Church of England on the subject. That church inserted an article affirming endless punishment, and carried it eleven years, and then dropped it. That was in the days of Wesley; and it is to be noted that Wesley in framing the articles of religion for the Methodist Episcopal church did not insert that article, nor did he anywhere make any allusion to it. This omission was certainly intentional, and not accidental. And this view is strengthened by the well-known fact that Wesley was deeply attached to the Moravian ministers, who were generally restorationists, and especially to Peter Bohler, who declared that the time would come when every lost soul in hell would be redeemed; and that Wesley himself in his later years came into a broader hope for all mankind.

Now will the Rock River Conference, will the Methodist church, go outside of the articles of Religion and outside of the great creeds of Christianity, and drag in the catechism that was certainly never intended in any high sense to be a standard of doctrine; will the church do this to find a law to condemn, not a positive belief or teaching in reference to the future of souls—for to this my studies have not led me—but to condemn a *hope* that the love of God that is greater than the measure of our poor finite minds may somehow find a way in the endless ages to reach and save at least some of those not saved in time? I hope the church will do no such thing.

Does the Methodist church believe and teach, and does it require its ministers believe and teach, that the doom of every soul is irreversibly sealed at the moment of death? Is there, can there be no hope in the eternal ages? Where is your warrant for this? By what law of the church catholic will you thus bind men? Why even the catechism does not do this; for it speaks of the final doom only after the judgment day.

Brethren, you have no law by which to expel me for my views

of a future hope. It has been decided by the highest courts of England that a minister of the Established church cannot be disciplined for not believing in endless punishment, that the church has no law requiring that belief. Nor is there any such law in the Methodist church. The Methodist church as yet is favorably conditioned to be an example of tolerance. Will you go outside of the law, or stretch the law, and contradict the antecedents of the church whose boast has been "to think, and to let think?" Will you now declare the Methodist church to be narrower than the Protestant Episcopal or the Reformed Episcopal or the Congregational churches; to be the narrowest of all the sects? I hope you will do no such thing. This is not the time to bind burdens upon the minds of men, but to lift them off. The Methodist church, fortunately, as I think, and by the providential foresight of Wesley, is in a position to tolerate a large liberty of opinion on this subject, to leave it in the domain of opinion where Wesley left it. Is it wise now to bind ourselves, to bind the church, by making belief in endless punishment a test of orthodoxy? You should ponder long before you do this.

And now I want to say a few things further, with the desire to free this case from some wrong impressions, and as I think, false issues that have gathered about it.

An effort has been made to cast the whole responsibility and blame of this trial upon me. What are the facts? Did not this conference three years ago, and after my character had been passed, adopt a resolution declaring that "much of my teaching was contrary to the doctrines of Methodism and detrimental to the interests of evangelical religion," and then with this public censure hanging over me, send me back to my work? Did I not then in reply to this, declare to the conference my belief that I was in substantial accord with the doctrines of the church, and tell you frankly and fully the only points on which I thought it possible there might be a difference of opinion? And did I not promise to try to make my views on these points better understood? And have I not done this? Did I not bear as well as I could the public censure for two whole years, and referred to it then only in my farewell sermon? I had suffered in silence till my whole being was sore and deeply sensitive; I felt it was right to speak; and if under the circumstances the words or spirit of that sermon were severe, or seemed like a challenge to the conference, I can only say now

that I regret it, and that such was not my intention; but rather to free my soul from a burden too heavy to be longer borne. Did not the conference just after this sermon pass my character again? And then, when Brother Sheppard, on his own accord, and as a matter of simple justice to me, moved that the passage of my character be understood as rescinding the action of censure of two years before, did not this conference table that motion, and then by a large majority pass a resolution asking me to leave, not only the ministry, but to withdraw from the church? And then when I declined to do this, was not the matter referred to a committee, and did not that committee recommend that my case be referred to the Presiding Elder? And when there was fear that no one would move in the matter, and that it might drag along through the whole year, at my request you asked Doctors Jewett and Hatfield to prefer charges. These are the simple facts in the case. How then shall all the blame rest on me? Did not you begin the action, and have I not all the time been on the defensive?

But it may be asked, why did I not withdraw from the church at your request and in that way avoid further trouble?

This I felt I could not do without placing both myself and the church in a false position; myself as seeming to assent to your charges of unsoundness in doctrine, and the church as being liable to the accusations of dogmatical narrowness. Both of these results I wished to avoid, and the only way out of the trouble seemed to be by such a fair investigation of the facts in debate as would do justice to all parties. In this we were agreed. And is it fair now, to put the whole of the responsibility of the trial upon me? It is, I think, true that after I was placed under censure, some of you were then in favor of letting me live along as best I could with that load pressing me down, but others, and the majority, were too manly to desire anything so unfair.

But the question still remains was I not to blame for preaching the sermons that at first led to the trouble? That may be. I have never considered myself infallible. It may not have been wise to discuss the themes I did at all; or I may not have been unfortunate in my method. I can only say that at the time it seemed the proper thing to do. These questions were before the public mind. Mr. Ingersoll and others were publicly attacking the Bible and the doctrines of our common Christianity. I felt I should defend them. But to do this I had to choose my own line of battle; and I

sought to free the debate from what seemed to me untenable and embarrassing theories, and to take only such positions as I felt were true and could be defended, and that I was personally willing to defend in the pulpit or upon any platform; and holding these positions was as I believed then and believe now, to hold the whole field of essential religious truth and Methodist orthodoxy. But I was not willing to defend a "Verbal Inspiration" nor a "Penal atonement," nor was I willing to defend endless punishment except hypothetically, or as the result of endless sinning. Nor did I feel it right to suppress the hope that was within me of a better future for our suffering race. It seemed to me then, and now seems, that the better course was, and is, to emphasize the *sure fact* of punishment for sin and leave the duration and results with a merciful God. Nor was I willing to defend the old material ideas of hell. To me they seemed unreasonable and unjust, and in their presence any effort to construct a theodicy would be a failure; and I felt it a matter of conscience to defend the sacred name of Him whose nature is Love. And I felt then, and feel now that the cause of truth demands open and outspoken honesty in the pulpit, and that the bare suspicion even that ministers have one set of doctrines for themselves and another for the people, will do more to create doubt than all the lectures of a Col. Ingersoll.

And I felt also that in order to the best deference of truth and the doctrines of Methodism, I should protest against a hyper-orthodoxy, and a too literal and material interpretation of the Scriptures, and certain antinominian teachings that were only too common.

These were my positions and I felt that I was helping souls to faith and fighting for the cause of truth, and defending Methodism. And thus I stood contending for the simple truth and trying to be fair to all and rejoicing in the liberty of a pulpit I thought so free, and that in these questions of debate what seemed to me to be the truth and Methodism were so nearly one; and you may now imagine something of the surprise and sorrow and almost shame that came upon me when this conference declared that I was fighting against Methodism and against the cause of Christ! To this day it seems like a troubled dream; and standing here at this hour with a heart full of the love of truth and the love of God and man, and ready to do and suffer for the cause of Christ, I can hardly realize

that I am on trial; on trial for heresy; on trial in the Methodist church, and in this great century.

One thing more. An effort has been made to prejudice this case because of my preaching for the People's Church. What are the facts? For twenty-five years I had taken my appointments regularly; and then when this conference a year ago asked me to leave the church, it did not seem proper for me to insist on taking work, nor to carry the trouble into a new charge; and hence I asked for a supernumerary relation for a year, or until the trouble could be settled. As a question of conscience I could not feel free to stop work, nor as a matter of money could I well afford to remain idle. A number of gentlemen generously offered to support a service in the center of the city, and I accepted their invitation. This I had a perfect right to do; but I told them in my first sermon that I was a "Methodist, and a member of the Rock River Conference, and that I hoped as such to live and die." When I started north last summer, nine months had passed since conference, and the charges against me had not been preferred. My case seemed just as uncertain as it had nearly a year before. I had lost four months by sickness and the trustees felt that if they continued the service at all, they should begin on the 1st of September, and I consented to serve another year. These are the facts. And yet Dr. Parkhurst declared that "Dr. Thomas does not intend to stay in the Methodist church. All he wants is the glory of your approval to turn his back on you and walk out and leave you and go to his audience in the theater in triumph. This is his object in forcing this trial upon the church, this is the whole of it." You can see how false and how unfair is such a statement. Had I not a right as a supernumerary, practically forced as I was into that relation, to engage in that work? And if acquitted could I not, if thought best, remain as a supernumerary and continue that work? Or, could I not be appointed to it indefinitely! This would not be irregular. Have we not appointed Bro. Truesdell to the Relief work, and Bro. Eucher to Moody's Tabernacle for years.

And now Brethren, I have tried to set this case before you as plainly as a possible. I am not in conflict with our articles of religion on the questions of the Scriptures and the atonement. You have no laws by which to expel me for my teachings concerning future punishment. Had you such a law, you would then have the denominational right to do so; but it would not be so readily

conceded in these days that you have a *moral* right to become narrower than the gospel of Christ, and to exclude from the ministry one who believes in His doctrines and who is trying to build up His kingdom in the world. And, if you do, what encouragement is there for young men to enter the Methodist ministry with the more than possible alternative before them of having to be either silent or false to their deepest convictions, or else, after having labored long and hard, to find the years that should be full of peace and rest all clouded and troubled with strife and debate—and may be, at last, turned out to die.

Should you now find me guilty, I shall sorrowfully confess that I have all my life been mistaken as to the breadth of and catholicity of Methodism. Should you bid me go from your midst, I shall do what good I can elsewhere, and try to find more peaceful employ than in fighting the church I have so long loved and served. We shall all soon be done with our work on earth. One who was to appear against me has gone hence; I shall try to meet him and you somewhere on the other shore; and then and there, if not now and here, I trust we shall dwell in the clearer light and life of truth and love.

DR. THOMAS AND THE METHODIST CHURCH.

(The following review of the trial of Dr. Thomas was prepared by his counsel, Prof. Austin Bierbower, of Chicago, and published in *The International Review*, February 1882.)

The trial of the Rev. Hiram W. Thomas, D. D., of Chicago, for heresy has served to show the weakness and dangers of the Methodist Episcopal Church, as well as its possibilities and opportunities; and the conflict there begun, but by no means yet ended, will determine whether the opportunities or the weaknesses are to be taken advantage of by its managers, and so whether the church is to broaden into a career marked out by its founder, or to narrow into bigotry, intolerance and fossilization.

As Methodism, though born in a university and fathered by the best scholarship of England, soon came to depreciate learning, and gave the first great uneducated ministry to the world, defending for half a century its claims against the universities and theological schools, so also Methodism, though born in liberality and starting out as the most independent of all churches, has, within the last two decades, been drawing the reins of intolerance tighter, until it is now (if the verdict in the Thomas case is to be sustained) among the narrowest of all the Protestant churches. While the other great bodies have been growing more liberal during the present generation, the Methodist Church has been taking vast strides in the opposite direction, until it now stands antipodal to all its great claims of one hundred years ago. With the decline in its severity of discipline, it has taken to severity of doctrine, and, instead of being a peculiar people in conduct, it is becoming a peculiar people in theology. The old Quaker-like costumes, the absence of flowers and jewelry, the compulsory attendance at class-meetings and the prohibition of popular amusements have given way to creeds, confessions and compulsory conformity to theological standards—all of which is due to the fact that Methodism is getting its first attack of theology, which, while it may prove

fatal, will more likely soon disappear, like its late attack of educational and moral illiberality.

Up to 1860 no theological test of membership was required in the Methodist Episcopal Church. No questions were asked at the door of entrance. One could not be challenged for opinion. The great triumphs of Methodism were all accomplished without a theology. Every man believed what he pleased, and all were held together by unity of feeling rather than by unity of opinion. All that was asked of those desiring to become members was "a desire to flee from the wrath to come, and to be saved from their sins," which was interpreted to mean merely a good life. In 1860, however, a radical change was effected. All applicants for full membership were required to profess a belief in the Scriptures as set forth in the Articles of Religion. And soon after, in 1880, a still greater change was effected. The ministers, who, till that time, could be tried for heresy only on the Articles of Religion, were now required to conform also to the Standards of Doctrine; so that at present every Methodist preacher must observe a creed larger than all the creeds of all the churches in Christendom put together, as I shall presently show. Accordingly, while the other churches are getting rid of their creeds, or loosening their obligations under them, the Methodist is adding more to its creed, and compelling a closer adherence to it.

This radical change in the direction of dogmatism and against intellectual liberty has been brought about, if not secretly, at least imperceptibly, and in great part illegally. Both the test of membership and the standards of ministerial orthodoxy under which Dr. Thomas was tried were adopted when the General Conference was not considering the question of doctrine at all, but only the form or rhetoric of the ritual in the first instance, and the method of trying ministers in the other. A whole creed—horns, hoofs and all—slipped in unperceived through the adoption, during the last hours of the session, of an omnibus report of the Committee on Revisals. A Methodist is in danger on going to sleep of waking up to find his theology changed. And all this creed-inflation was done against the constitutional protection of the liberties of the church by the General and Restrictive Rules.* By giving the standards all the force which the Articles of Religion had when the first restrictive rule was adopted declaring them unchange-

* Discipline of the Methodist Episcopal Church, 1880, ¶ 71, § 1 and 4, ¶ 35, 31, 72.

able, † it changed the Articles of Religion by adding to them—a method that had been declared illegal by the bishops as a body in 1876.

I am of the opinion, for these reasons, that the reactionary legislation of the church under which Dr. Thomas was tried is illegal, and is, as yet, no legitimate part of Methodism; that Dr. Thomas was tried under a void law, and, as I shall presently show, illegally tried under what valid law there was; that he cannot, by a fair trial, be excluded from the Methodist Episcopal Church for the views which he holds.

The only undisputed creed or standard of doctrine in the Methodist Episcopal Church is contained in the Articles of Religion. These are simply the Thirty-nine Articles of the Church of England, with certain modifications in the direction of rationalism. In liberalizing English theology, Wesley threw away fifteen of the thirty-nine articles, and cut down the rest, so that the Methodist Articles of Religion are simply twenty-four “mild assertions,” modernized and civilized from their primitive condition in the Established Church, together with the addition of one by the American Methodists, which declares this to be a Nation (and by which, if strictly interpreted, any State’s Sovereignty Democrat can be expelled from the ministry for heresy). These articles, improved no doubt in their new form, are the tests, and only tests, by which Dr. Thomas should have been tried.

The “standards,” which in 1880 were brought, or attempted to be brought, into the Church in the way indicated, and by which also his views were tested, are a very uncertain, as well as illegal, body of divinity. Nobody knows what they are, there having been no decision by the highest court of Methodism specifying one of them, while the ecclesiastical writers are widely apart in enumerating them. Most persons, however, understand by the term the writings of the early Methodist fathers, or some of them. The following have all been claimed as standards by ecclesiastical writers: Wesley’s Sermons (four volumes), Wesley’s Notes (a commentary), Wesley’s Minutes (unabridged conference reports), Wesley’s Doctrinal Tracts (theological miscellany), Watson’s Institutes (a voluminous body of divinity, amounting almost to an encyclopædia), Fletcher’s Checks (controversial works), Clark’s Commentary, the Bible, the Hymn Book, the previous hymn books, the Catechism, the Church Ritual and several other works.

† 971, § 1.

Some have even claimed that the whole course of study prescribed for ministerial education is embraced in the standards, including an English grammar and United States history. Some maintain that parts of certain works are standards and parts not, and that they are standards sometimes, and at other times not. There was never such an uncertainty as to a law under which anybody was tried. The *Northwestern Christian Advocate*, the official Methodist organ of Chicago, in an editorial printed just before the trial, and intended for the direction of that proceeding, lays down the standards much as given above, and then gives a most remarkable rule for interpreting and applying them. It claims that parts of the works mentioned are standards and parts are not; that some are higher standards than others which are also standards; some are standards when interpreted in one way, and not when interpreted differently. Only some of the hymns, for example, are standards, and only parts of those hymns; and only what is doctrine in the standards is standard, and only what is essential in the Christian system is doctrine. "Mr. Wesley's doctrinal system," it says, "is standard authority; Mr. Wesley's personal speculations are not doctrine, and hence have no authority for us."

With all this uncertainty as to what the standards are, the Thomas trial was entered into, and the jury were instructed to make their own choice of standards, and decide by whatever test they might see proper whether he was heretical or not.

As is well known, Dr. Thomas was tried for heresy on the doctrines of Inspiration, the Atonement and Future Punishment. His views on these subjects are perhaps most succinctly given in his address at the trial, as follows:

"I hold to the inspiration and authority of the Scriptures; that in matters of doctrine and duty they are final; the authority of God. But I do not accept the "verbal" theory of inspiration; nor claim that all parts of all the sixty-six books of the Bible are of equal authority, inspiration or value; nor that all parts of the Old Testament are critically infallible.

"I hold to the doctrine of a vicarious atonement; but I hold it in that form that is called moral or paternal—or, in other words, I hold to the governmental view, with the penal idea left out. I deny the doctrine of a literal penal substitution. It is, I think, both unreasonable and unscriptural. It is an offense to our deepest moral intuitions, and a burden to Christian faith. I am aware that

in saying this I am compelled to differ to some extent from what seems to be the teachings of Wesley and Watson ; but I claim to be in substantial accord with Raymond, Miley and Pope [leading Methodist writers on the subject, whose works are in the official course of study], and to hold in substance what in its last analysis must be declared to be the true Arminian doctrine. The moral view is emphatic in its denial of the punishment of the innocent to save the guilty, and thus takes away the offense to the deepest sense of justice in the human heart—an offense that must ever inhere in any theory that puts the penalty of sin upon Christ. But, having once done this, the moral view finds a place and a necessity for all that is said of the sufferings of Christ. Christ, in this view, is more than a teacher; more than an example; and saves by being more than simply these. He is the “Lamb slain from the foundation of the world;” the “Lamb that taketh away the sin of the world;” He is a “mediator;” He is the “propitiation for our sins;” He is our “sacrifice;” our “atonement;” we have “redemption through His blood;” He was “wounded,” “bruised;” “bore our sins in His own body upon the tree;” “by His stripes we are healed;” “He died for us.” All, and more than all, these sacrificial and substitutional expressions have a place and a real meaning in the view of God coming forth in the person of Christ and suffering in the vicariousness of love to save man. But these terms have been so literalized and pressed into the service of a cold penal theory, in which Christ is represented as being punished—having the literal penalty put upon him—that the real meaning seems well nigh lost. But take this literal penal idea away, and then no language of suffering, or sacrifice, or substitution, is too strong to bear in upon the heart and conscience of the world the great, the deep, the amazing facts of the incarnation and suffering and death of Jesus Christ.

“I hold to the strength and integrity of the government of God; that all sin will be properly punished; but I do not believe in a material hell fire, nor in the terrible ideas of future torment that have come down to us from the past. Such teachings, to my mind, negate the very idea of a God. I must agree with good Dr. Raymond, “that it is competent to think of God as making hell, not as terrible, but as tolerable, as possible. If God punish sinners, it is because he must. He is vindicatory, but not vindictive. He is a righteous being, and a righteous sovereign, but He is not a

malicious murderer." But I cannot agree with Dr. Williamson, who says: "Mr. Wesley, in his sermon on 'Hell,' states the doctrine of the Methodist churches on this subject. From this teaching, so far as known, they are no influential dissenters." I should rather say, with Dr. Whedon, "We imagine the census would be small of American Methodist ministers who would accept Mr. Wesley's physical views of hell." I hold to the endlessness of the law by which sin must be punished, and hence to endless punishment for the endlessly obdurate, if such there be; but, assuming, as I do, the freedom of souls after death, I cannot affirm that any soul will, or will not, forever remain in sin, and hence I can neither affirm nor deny endless punishment for any soul. But, postulating endless punishment upon endless sinning, I am logically bound to suppose that, if the sinning come to an end, the suffering must also come to an end—unless, indeed, it be that suffering of loss, that in the nature of things, seems to be remediless. And I have a hope—a hope that has come to me through much suffering and prayer, and that seems to be strengthened by the nearest visions of God—that, somehow, all the divine love and striving to win and save souls will not end with this poor, short life; but that the work of discipline and salvation may go on in the immortal world. And it seems to me that, while there is upon some texts a surface look of finality, there is a deeper and a far-reaching vision of other texts, and of the Scriptures as a whole, on which this hope may rest."

The issue in the Thomas trial was: Are these views contrary to the Articles of Religion and established Standards of Doctrine of the Methodist Episcopal Church? The Articles of Religion, unfortunately—or fortunately—have very little on these subjects, and that not directly in point; while the standards, as usually interpreted, have so much in them that Dr. Thomas' views may be proven either heretical or orthodox, as may almost any other views.

On Inspiration, the Articles of Religion, (on which alone he was tried on this subject), have only the following:

ARTICLE 5.—The Holy Scriptures contain all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of faith, or to be thought requisite or necessary to salvation. In the name of the Holy Scripture we do understand those canonical books of the Old and New Testaments,

of whose authority was never any doubt in the church. The names of the canonical books are: [Here follows a list of the books of the Bible.]

There is here no assertion that all things in the Bible are true, or that all or any of the canonical books are inspired. It is merely claimed that they *contain* all things necessary for salvation—so that other beliefs are not to be required. They may contain much more, including some errors. Though the only charge against Dr. Thomas' views on Inspiration was that they contradicted this article, he was found guilty by the Investigating Committee, by a vote of six to three—one of the most illiberal interpretations of a creed on record; yet he was acquitted at the next trial by a vote of eleven to four—one of the most rapid and extreme theological changes.

On the Atonement, the Articles of Religion have only the following:

ARTICLE 2.—The Son, who is the word of the Father, the very and eternal God, of one substance with the Father, took man's nature in the womb of the blessed virgin, so that two whole and perfect natures—that is to say, the Godhead and manhood—were joined together in one person, never to be divided, whereof is one Christ, very God and very man, who truly suffered, was crucified, dead and buried, to reconcile His father to us, and to be a sacrifice, not only for original guilt, but also for the actual sins of men.

ARTICLE 20.—The offering of Christ, once made, is that perfect redemption, propitiation and satisfaction for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin but that alone. Wherefore the sacrifice of masses, in the which it is commonly said that the priest doth offer Christ for the quick and the dead, to have remission of pain or guilt, is a blasphemous fable and dangerous deceit.

The only charge against Dr. Thomas, touching the Atonement, was that his doctrines were contrary to these two articles, and on this charge he was found guilty by both the Investigating Committee and the committee at the Conference trial, although the difference between him and his brethren is, at most, only one of metaphysical discrimination in their interpretation.

On Future Punishment, the Articles of Religion contain not a word. There is neither eternal punishment nor a specified hell

of any kind, in any defined or undisputed creed, confession or authoritative statement of Methodism; and, under the restrictive rules which protect the doctrines of the church, there cannot, by any legal means, be any doctrines on this subject added. All the "fire and brimstone" that have been preached for one hundred years by the sturdy Methodist preachers have been gratuitous. There was in Wesley's time an article in the Church of England on eternal punishment; but Wesley, in making up the Articles of Religion for the Methodists, rejected it, (and afterwards the Church of England itself dropped it, since which time the House of Lords has officially declared eternal punishment not to be an obligatory doctrine of that church).

There being nothing in the Articles of Religion on eternal punishment, Dr. Thomas was charged with disseminating views on this subject, contrary to the established standards of doctrine, and, without determining, or pretending to determine, what those standards are, or any of them, the Conference Committee found him guilty and expelled him!

The standards, as I have said, are so numerous, as generally understood, and so contradictory, no matter how understood, that one can prove by them almost any proposition in theology. They are not reconcilable with themselves, with one another or with science. Some of them are so out of date, that the ministers unanimously reject them. Wesley, for example, teaches, in works accounted standards, the doctrine of baptismal regeneration, now rejected by all Methodists; also premillenarianism, rejected by most, and sinless perfection, rejected by many. Watson teaches in his Institutes, likewise accounted a "standard," that the fossils were originally created in the rocks six thousand years ago as they are found now, and not caused by animals being imbedded in the rocks; so that, while it is easy to prove Dr. Thomas guilty of heresy by the standards, it is just as easy to prove every other Methodist preacher guilty; and, while they contain much that no Methodist believes, they also contain in their many contradictions all that Dr. Thomas believes; so that, while it is so easy to prove him guilty of heresy, it is just as easy to prove him innocent.

Here is an inextricable dilemma for the church. What part of its standards is to be believed, and how implicitly is it to be believed? If everything in them is to be believed, then nobody now in the church can stand. If only a part is to be believed, then

Dr. Thomas can stand. The only difference is that Dr. Thomas rejects a little more than the rest, or rejects a little differently from the rest. They all reject parts of the standards, and, as no two reject alike, it is not a question between heresy and orthodoxy, but between different kinds of heresy. Every Methodist is a heretic by his own standard, inasmuch as that is accounted Methodist doctrine which no Methodist holds.

Of the conduct of the trial, which has been extolled by the official press as a model of fairness and conscientious discharge of painful duty, I have spoken freely in public, and, before proceeding further, shall repeat several points which I recently gave to the press.* Touching the official prosecutors, (chosen for their pre-eminent orthodoxy), it was discovered just before the trial in September, that two of them were as heretical as Dr. Thomas, on at least one of the same points. A letter, appeared in the *Chicago Tribune* of September 1, 1881, from a clergyman, stating that the senior prosecutor had recently declared to him that he believed in future probation. About the same time, another of those appointed to prosecute Dr. Thomas, declared in a sermon, as reported in the same newspaper, that he held substantially the same views as Dr. Thomas, on the Atonement and Future Punishment, and that he would rather defend than prosecute him. No denial by either of these men has appeared in public, or even in private, that I am aware of; and it is not too much to say that the public generally believes that they made the statements. At all events, the latter was immediately dropped from the prosecution, and took no part in the trial. Another of the prosecutors, in his address to the committee, declared that if Dr. Thomas was sustained, thereby annulling the distinction between Methodism and Universalism, he would quit the Methodist Church for the Presbyterian, thus declaring that, while demanding Dr. Thomas' expulsion because on one subject he did not accept the historic teaching of Methodism, he himself was equally unsound on another—Arminianism. For, to gain admittance into the Presbyterian Church, he should have to accept the doctrines of election, reprobation, foreordination and the other points of Calvinism against which Methodism has preached and fought harder than it has against Universalism. The fourth prosecutor declared that he once took a vow to be orthodox, whatever might come, and that that vow, though taken upon the spur

* *Chicago Tribune*, November 27, 1881.

of the moment, and without consideration of the issues involved, has kept him orthodox ever since. Such is the Methodism of those who championed its orthodoxy against Dr. Thomas, and the query arises whether the prosecution came into court with clean hands.

The injustice that, from a legal point of view, has been done to Dr. Thomas throughout the whole controversy is phenomenal. The Conference first condemned him, and then tried him. They commenced proceedings against him by voting, taking the step at the beginning which they should have taken last. They obtained two expressions of their opinion before the evidence was in, and from those that were known to be against him a majority of the committee was afterward made up to try him, in order to secure his condemnation. Let us look at the facts more closely. Three years ago, when the first official action was taken, the bishop asked the whole Conference to vote on whether Dr. Thomas was a loyal Methodist preacher or not. This was not only before any evidence was in, but before any charges were preferred. The Conference voted that he was not, and then took some evidence. They obtained a statement from him, and then, without charges or even formal complaint being preferred, censured him, and sent him to his appointment. Here were two votes taken against him before trial. Then, in 1880, they voted again on his case—still without charges or trial. They did not even allow a decent discussion of the motion; but after the speeches were all made against him, and when some of his friends wanted to reply, cut off debate by moving the previous question. A vote was then taken, and Dr. Thomas condemned a third time before trial, no formal charges being yet preferred. And when, at last, it was proposed to try him, one of the ministers called out, "What do we want a trial for? We are all ready to vote now." The trial did not commence till the whole Conference had so clearly expressed its mind that it was presumed that it was already committed on the issue.

When he was finally tried before the Investigating Committee, one of his most persistent accusers was made the adviser of the presiding officer, and sat with him on the bench. It was he who practically decided the questions of law, which, on nearly all points, were uniformly ruled against Dr. Thomas. For, having been a lawyer before entering the ministry, his opinion was naturally more relied on by the presiding officer than his own. The effect of all this was to make Dr. Thomas' most bitter enemy

his judge. For this was the man who, on the Conference floor, in the press, and by private electioneering, most zealously worked up the case against him. Nor is this all. After having served as counsel for the judge—practically as the judge—in the preliminary trial, he was next appointed one of the prosecutors before the Judicial Conference. That is, the judge in the court below is made the prosecutor in the court above; and the same rulings which he made below, he is appointed to defend above. The judge gets off the bench to become a prosecutor, and to enforce his own decisions which are appealed from. And, what looks worst, is that the man who appointed him to this last position, is the man who sat with him on the bench below, or his associate judge, for it is generally understood that the presiding elder of Dr. Thomas' district was the adviser of this appointment. While speaking of the judges, it is also worthy of notice that the officer presiding in the second trial, who was a near relative of the officer presiding in the first trial, after deciding almost everything as his brother-in-law did below, retired with the jury, and assisted in forming the verdict. While those outside do not know definitely what transpired in the jury room, those acquainted with the presiding officer hardly believe that his long arguments were in favor of Dr. Thomas. It is just as improper that the judge should leave the bench to argue the case before the jury, as that the associate judge should, on the appeal, try the case for the prosecution.

The most sinister proceeding, however, and the most far-reaching in its consequences, was to make the jury the judges of the law, and then to impose secrecy on them, so that the defense might not know their decisions. The object of this, or at least the effect, was to prevent the defense from taking exception to the rulings, and so to save the question on the appeal. The presiding officer decided that the judge and the jury were both the "court." He refused, as presiding officer, to decide what the standards were, (which was the principal legal question at issue), but said that that should be referred to the jury. When the jury got into their room, and pledged themselves by a majority vote not to reveal what they did, they decided this question of standards. They then decided several of the most important questions of the trial, not only without permitting any argument by the defense, but without allowing any exception, as I have said, to be taken to such decision. The standard on which Dr. Thomas is condemned

on the third specification is not made known to him. He is condemned on a law that is kept a secret from him, and from the world. Dr. Thomas not only does not know by what standard he was convicted, but he was not allowed to test by appeal (even if his appeal had been heard) the question whether it is a standard or not. Since the standards were decided upon in secret, the defense was helpless either to object, argue or except to it. This method of keeping the law and the rulings of the "court" secret, as well as the vote of the jury, was the most unfair proceeding of the whole trial.

And now, as to the committee, or jury. It looks, on its face, as if that committee were selected designedly to convict. The names of twenty-three ministers were suggested by the bishop (picked out for him by the presiding elders). The great majority had in the year before cast their votes against Dr. Thomas—that is, on the question of asking him to withdraw from the church. Of these twenty-three, a large proportion were such extreme and bitter opponents of Dr. Thomas, that out of decency fifteen of them were, on his protest, allowed to be dropped. Thomas was then permitted to suggest some names for the committee, but only three of them were allowed to go on, and the committee, as finally made up, was composed of twelve persons suggested to the bishop by those representing the church, and three by Dr. Thomas, the presiding elders taking care (as the presiding officer publicly stated) not to put on those who believed Thomas to be innocent; their idea of a fair jury being one that should not presume the accused to be innocent till proved so. Those who felt that the result depended mainly on the complexion of the committee, now felt that the case was decided. The committee simply represented the presiding elders, and anybody acquainted with the ministers, as they were, could easily pick out a committee to convict or acquit as they might desire.

The committee being thus chosen, Dr. Thomas was next denied the right of challenge except in the case of four, although he was legally entitled to challenge all for cause—that is, to question them on their preconceived opinion, and exclude them if their minds were unalterably made up. The fact that he did not protest against them at a certain time was decided to be a waiver of his right to challenge. The opponents of Dr. Thomas were extremely nervous at the prospect of a challenge, and fought it desperately. At

last, however, four were allowed to be challenged, and, of these four, two confessed that their minds were made up against him, and that they could not give an impartial verdict! This indicates what the other members of the committee chosen by the bishop (that is, the presiding elders,) would probably have answered, if questioned. One-half of those challenged confessed that they could not be fair. How many of the others were knowingly in the same condition, but not honest enough to confess, is an open question. It is worthy of remark, however, that those who confessed that they could not give an impartial verdict had, nevertheless, consented to remain on the committee, and did so remain until the confession of their incompetency was forced from them by the plain question of Dr. Thomas' counsel. And in challenging these four the defense was not allowed to ask whether they had made up their minds against Dr. Thomas, or expressed an opinion that he was guilty, but merely whether they were incapable of rendering a fair verdict. This last question is much easier to answer on account of man's natural conceit of his own capacity for fairness; and yet, with even this mild question, two out of four declared that they could not give an impartial verdict. This shows the character of the committee the church picked against Dr. Thomas.

Touching the evidence in the case, it is a matter of much significance that Dr. Thomas was tried, not on his own sermons, but mainly on chance utterances, said to have been dropped in conversation, and this notwithstanding all the complaint had been made about his *preaching*. His sermons gave his views fully and accurately, and he obtained his reputation for heresy on them, and with them he did all the damage to his brother ministers' congregations of which they complained so much in public, and on which they took Conference action. They are numerous, well known, and are not, like the conversations, disputed. More of Dr. Thomas' sermons have been published in the last few years than perhaps of all other Methodist ministers in the United States put together, and published more widely. Three of the Chicago newspapers print them in full every Monday morning, and they are copied in many others, so that they are of easy access. And yet, after complaining, and protesting, and voting for years over them, when it came to a trial the prosecutors were not only unwilling to rest a case on them, but admitted—two of them at least—that they could not convict him on them. Dr. Parkhurst, in his argument to the

Investigating Committee, explicitly stated that he did not rely at all for conviction on the extracts from the sermons, but, to use his own words, on "statements made when he was not padding and garnishing for the public ear; and these," he continued, "are the things on which we claim to have fairly stated this man's doctrine—utterances that he has made here and there when he was not preparing for a thousand people. These are the utterances that fairly represent the man." One of the official prosecutors publicly stated, during the trial, that he had never read more than one of Dr. Thomas' sermons. The sermons were accordingly lightly passed by, and the testimony of three women taken as to what he should have said over three years ago ("that he did not believe that old Joshua's sun stood still, or that such a man as old Job ever lived," and other crudely and obviously incorrectly reported statements), together with the evidence of one of the prosecuting counsel who had, according to two sworn statements, confessed that he had been tracking Dr. Thomas for ten years, and who testified that when he heard him make a certain remark he wrote it down for future use against him, and also the testimony of the associate judge above mentioned (who has thus already been judge, prosecuting attorney and witness in this case). Such are the witnesses and such the evidence that have been relied on against Dr. Thomas, after years of commotion over his "heretical preaching." And much of this testimony, let me add, was on what should have been said before the "standards" were adopted under which he was being tried for it—so that he was tried, in fact, by an *ex-post facto* law.

As to the appeal to the Judicial Conference, there was every preparation to do a great wrong, which was prevented only by an opportunity to do a greater wrong. While I do not assert that the Judicial Conference, like the committee of the Rock River Conference, was packed against Dr. Thomas, there was enough done to insure a fatal unfairness, which, if it does not reflect on the bishops (or on the presiding elders), shows that they had it in their power to dispose of the matter at will. It was an easy task for the bishops to compose a Judicial Conference which would convict him. They knew that the Judicial Conference of this year would have to consider his appeal, and, as it had to be made up of seven men chosen from three conveniently near annual conferences, it was easy to select men of the conservative wing of each

conference for the triers of appeals, and then to select the three conferences which should have the greatest number of such conservatives among their triers. It is evident, also, that Dr. Thomas was again to be practically denied the right of challenge. He was notified of the time and place of the Judicial Conference only twelve days before the appeal was to be heard. No information was given him even then of who were to try him, or even from what conferences they were taken, although this had long been determined. He had no means of learning these facts until just before the trial, when it was too late to learn anything about the men who were to sit in judgment upon him; so that he must have challenged at random had he challenged at all, when he would as likely have challenged a friend as an opponent. This was equivalent to no challenge at all. He should have had at least a month in which to learn the character of his judges; with whom, as they were chosen from distant conferences, he was presumed to have no acquaintance. And inasmuch, also, as the challenge was to be peremptory, and not for cause—that is, he could not question them as to whether they had formed an unalterable opinion or not, but could only strike off from one to eight names, according to the number in excess of thirteen—to do this intelligently, he should have had considerable time.

Again, in designating the three annual conferences whose triers of appeals should constitute the Judicial Conference, the Discipline provides that the bishop “shall proceed with due regard to the wishes and rights of the appellant.”¹ This was not done. Dr. Thomas’ wishes were not consulted at all, and no word was spoken to him about the conferences, the men, the time or the place. He might not have desired his appeal to be heard in Indiana, notorious for its conservatism, and by conferences south of the Rock River lines.

But the Judicial Conference, instead of giving Dr. Thomas an unfair trial, like the Rock River Conference, determined to give him no trial at all. I am not certain that the Judicial Conference had the right to vote as a whole, and before challenge, on the question of refusing him an appeal, inasmuch as this practically took away his right of challenge by deciding the whole issue before his time to challenge should come. A man may have a

¹ ¶ 242.

majority of the jury in his favor, whereas if the whole panel summoned should vote it might be otherwise.

The pretext on which his appeal was denied is most flimsy and transparent, especially in view of the constitutional provision (one of the Restrictive Rules which not even the General Conference can abolish) that the ministers shall not be denied the privilege of an appeal.² The ground for refusing to hear his appeal is that since his expulsion he continued to preach to his congregation in the theatre, thereby putting himself out of the Methodist Church and into another. There is no precedent for refusing an appeal on such ground. The cases of those who seceded to form the Methodist Episcopal Church South and other "hostile" organizations, and of those who joined other conferences or ecclesiastical bodies, are not identical in principle with this. Without specifying the differences, I shall only say that it is an open question, at most, and the doubt in this case was given against Dr. Thomas. His appeal was denied on a very small and very doubtful technicality.

In preaching in Hooley's Theatre to an unorganized congregation—for it could hardly be called a church—Dr. Thomas did not mean to leave the Methodist Church, and did not consider himself out of it. He stated in his first sermon there that he was "a Methodist, and member of the Rock River Conference, and as such hoped to live and die." But, even if he were a member of another church or congregation, it would not disqualify him from being a Methodist. Double membership is not unknown to Methodism. Nearly all Methodists were once members of two churches, or more. They usually belonged to the Church of England and the Methodist Church at the same time, or else to one of the dissenting churches and the Methodist Church. A man not unfrequently now belongs to two denominations. He can be a Methodist and a Baptist as easily as a Mason and an Odd Fellow. The several churches are not necessarily hostile, or mutually exclusive, and joining another church is not good ground on which to deny one any church privilege. The Metropolitan Methodist Episcopal Church at Washington is composed mostly of persons who are also members of other churches—not only other Methodist churches, but other churches of other denominations.

But the "People's Church," to which Dr. Thomas ministered at Hooley's Theatre, was not, and is not now, a church in the

² ¶ 71, § 5.

Methodist sense of that term, or what most of the great organizations would call a church. It had no creed, no membership, no sacraments. The people simply met to hear Dr. Thomas preach, and to worship as they would at a service by a Young Men's Christian Association or by a street preacher. Certainly it was not a hostile church, as the prosecution claimed. It was a preaching service established "down town," to gather in persons who did not, as a rule, attend any service. Dr. Thomas had been preaching to this congregation nearly a year before the trial, with the knowledge and advice of leaders in the church, including at least one bishop, and with the assurance that it would not interfere with his trial. Had he been acquitted, he might have been regularly appointed to that work as a member of the Conference, just as for years another member of the Conference has been appointed to another independent church in Chicago, and as is occasionally done in other cities. And yet, in view of all these facts, the Judicial Conference decided that that church was "a good enough Morgan till after election."

Where so many direct explanations for a wrong are at hand, it is not usual to look for remote ones; and yet, while we have abundant near motives for the prosecution and conviction of Dr. Thomas, without supposing either conscience, orthodoxy or law, there was obviously a power behind both the prosecution, the "court" and the jury which would have secured his conviction had the nearer agents failed.

The power that usually controls in the Methodist Church in great matters is what might be called the Western Book Concern ring. This is the Jesuit Order of Methodism; and, though often defeated and dispersed, it always rallies again, and usually carries off the prizes of power and honor. To oppose it is pretty sure defeat, and the Conference "bosses" usually bow to it and co-operate with it. It is the best security of their power, and operates largely through them as its local agents. The Book Concern is the centre of a large patronage. The official editors, publishers, general secretaries and a few others here hold the wires that control the whole church. It is their duty, or at least their privilege, to visit the annual conferences, in order to represent the missionary cause, the Church Extension Society, the Sunday-school Union, the church periodicals and other general agencies. While on this mission they can incidentally work up their own candidatures for the bish-

oprics, the general secretaryships or the editorships. They are of the counsel of the bishops, and also of the presiding elders and other Conference managers. They form a kind of unofficial cabinet for those both above and below them, and serve powerfully to keep the church in unity of both purpose and opinion; and, while there is perhaps not much complaint of their abuse of power, the fear in which they are held by the under clergy, who depend on the favor of the "bosses" for their appointments, is fatal to the independence of the average minister. For, as it makes a great difference whether one is sent to an obscure circuit with three hundred dollars salary, or to a city station with as many thousands, one will not readily jeopardize his chances by offending the "bosses."

This power was, for reasons that I shall not stop to explain, exerted against Dr. Thomas. He and his friends were thought to be interfering with their plans. He was neither a sycophant nor a "machine" worker. He had become offensive to the managers of the Rock River Conference, who were doing the bidding of the Book Concern ring as represented in the Chicago book-room party. The official church papers denounced him, and prejudged his case from the beginning. They sounded the key-note which was to be sounded all along the line—namely, that loyalty to the church required his suppression. It was a good opportunity for the "visiting (ecclesiastical) statesman" to make capital among the country preachers while on their junketing tours to the conferences. In their missionary, Sunday-school and Book Concern speeches they took occasion to urge "loyalty to the church" and condemnation of "heresy." Nearly every one of them who visited the Rock River Conference in the last four years took occasion to say in his speech to that body that, "when a man is no longer in harmony with the doctrines of the church, he should get out." Those in particular who themselves had been accused of heresy (as several of them had been before a campaign cry was raised on it) took advantage of the opportunity, by condemning Thomas, to set themselves right. The *Northwestern Christian Advocate* leveled column after column against him, and when a reason was asked for its attacks, in view of the fact that its editors were not deemed out of sympathy with his views, the answer was, "We *have* to do it." This opposition was so strong that, when a publisher who issued a volume of Dr. Thomas' sermons wished to advertise it in the *Northwestern Christian Advocate*, his advertisement was

rejected. It was so one-sided in misrepresenting Dr. Thomas that it published entire the arguments of the counsel against him at the Judicial Conference, and not one word of the arguments of the counsel for the defense. There seemed to be a concerted action by the official organs that the public should know as little about the case as possible, and that all on one side—so that, as the *Independent* observed, the Methodist public had to go to the secular press and to publications of other denominations to get the Methodist news.

And this echo of the press was repeated at the trial, and many an insinuation thrown out that men had better look to their own interests in voting on this case. The ill-concealed “bulldozing” in the name of the church managers was at times startling. One of the prosecuting counsel, after referring in his argument to the fact that one of the Investigating Committee had on all points voted for Dr. Thomas, added: “I do not envy the position of that man in this Conference.”

Of the intelligence of the committees which found Dr. Thomas guilty, or of their qualification to pass on the questions at issue, I shall say only this: None of them are well known or distinguished for theological attainments. In a sketch of all the members of the committee at the first trial, nine in number, only one is set down as a college graduate (the one who on all points voted for Dr. Thomas), while one had until shortly before been a variety actor.

The effect of Dr. Thomas’ expulsion is to make heresy a more honored term than orthodoxy, and a condemnation by the Rock River Conference is likely hereafter to be more creditable than an acquittal. Should the action of this Conference be sustained by the church at large, it will drive many good men out of its fold, and prevent many others from entering; or else, by a general suppression of honest opinion, it will compel the church to maintain its harmony by a broad hypocrisy, instead of a broad liberality. So many brilliant minds of the Methodist Episcopal Church have been driven out by the narrowness and arbitrary action of the “bosses” that the leading pulpits of all the denominations are largely filled by ex-Methodists. The Methodist Church has hitherto had great power of gathering in converts, with but little power of retaining them, and now it is making special efforts to get rid of them—so that, while its power of gaining is diminishing and its power of losing is increasing, it is in a fair way to general

depletion. The Methodist Church had once a wide door of entrance. It has now many doors of exit, and that of heresy is being widened to be the largest.

To be consistent (if honesty is to prevail in this matter), there should now be heresy trials all along the line. It is an open secret that a good proportion of the bishops, general secretaries, and official editors are in sympathy with Dr. Thomas on at least one of the points on which he was tried. When charges were preferred against the irrepressible Peter Cartwright by the predecessors of the Rock River Conference, for wearing suspenders (when it was yet a question of bodily, instead of theological, dress which exercised the church), he secured his acquittal by a knowledge of the fact that the bishop himself had on a pair. Cartwright was willing to take off his suspenders if the bishop would, after which they should both walk into the Conference, and let that body take the consequences. It would seem only fair that Dr. Thomas should be allowed the same expedient as the bishops, whether it be as to latitude or suspenders.

But it is not necessary to go outside of the Rock River Conference to get victims. You cannot throw a stone in that body without hitting a heretic; or, if you miss a heretic, you will hit something worse. The members of that Conference are of four classes—those who are open and avowed liberals; those who are secretly so; those who are too thoughtless to be anything at all, and those who are intelligently and candidly orthodox. Dr. Thomas is the representative of a large class, and his heresy is not exceptional. But if he is heretical on one point, half the Conference are heretical on other points. A lone scapegoat, he bears in his expulsion the sins of many; and some of them (in harmony with their theory of the Atonement) congratulate themselves that they can expiate their own offenses by slaughtering another for the same offense.

Many earnest men have stood behind Dr. Thomas in this controversy, and his fight has been for them, rather than for himself. He had nothing to gain in any selfish sense. He was well provided with a large, rich and devoted congregation. Fashionable churches of other denominations competed for his services. Since his expulsion the Protestant Episcopal Church has offered, through several of its leaders, to take him in, with all his doubts, asking no questions. But his was a test case, looked to by many anxious

preachers as settling, not the status of himself, but of the church; and the church, rather than he, was on trial; and the church, let me add, rather than he, is condemned. Much as he loved the church, he cared less for his relations to it than for its relations to the great questions now agitating thinkers. He wanted a liberal Methodism for himself and his brethren, which should tolerate honest doubt, rather than enforce dishonest faith, and in which men with still greater differences might, with a correspondingly greater charity, live together in harmony. He asked the church, not to indorse his views, but to tolerate one holding them; so that, while the Conference said, "Get more conformity, or get out," he replied, "Get more liberality, and we can live together without conformity."

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AUSTIN BIERBOWER.

Sunday, September 4th, 1887

PRESENT TENDENCIES OF RELIGIOUS THOUGHT.

Ye can discern the face of the sky; but can
ye not discern the signs of the time?

Mat. xvi, 3.

Living always in the present, man naturally desires to know the past and the future. He asks, What has been, and what is to be? Each generation carries along in memory the yesterdays of its own years, and beyond these, travels back through history and tradition till they are lost in the far-off twilight of a morning beyond. And turning from the life of man, science has spelled its long way through the backward-reaching pages of nature till these were lost in the chaos out of which worlds were born.

The yesterdays of the world have taken their places among the things that were. The to-morrows hold the promise and the potency of that which is to be. And hence in all ages, man has sought to read the future; he has studied "the face of the sky," that he might know whether the morrow would bring sunshine or rain; he has watched the flight of birds, and the rising smoke from altars of sacrifice, to discern the favor or the frown of deities, and to learn the fate of armies and battles. He has consulted the astrologer and the dreamer, and listened with fear or hope to the words of the prophet.

Having learned in our day that we live in an orderly universe, and under the reign of law, we look to the barometer, and the telegraph, and the daily paper, to know what each new day will be. And finding the continuity of law in the world of mind and morals, we expect to find here also the law of cause and effect; and we turn to facts, and the philosophy of history to learn how past events have produced present conditions; and from such a study we find the surest prophecy of what the future is to be.

Standing to-day before the thought and work of another year, let us look upon "the face of the sky" and try to discern the tendencies and the deeper meanings of the religious thought of our time. Many are looking upon the moral heavens and trying to read the signs of good or evil. To some they are ominous; they foresee trials and tribulations to the children of man, and the near end of the world. Other students of prophecy see, with the close of the

nineteenth century, the dawn of the Millenium. And all, who are at all sensitive to impressions and observant of present conditions and events, must feel that we are in a period of stress, of tension, of transition; that we are somehow passing into new states of thought and feeling; that we are upon the borders of a new world—of a new order of things.

Under all great changes there are the deeper factors of thought and sentiment; often hardly known or perceived, and seldom fully understood in the surface commotions, even by the leaders of revolutions or reformations; but still they are the silent forces that shape and determine results. We hear a great deal said now of the changes that are coming over the religious thought of our time; it is felt and confessed by the most conservative leaders of religious organizations; they have sought to restrain it; but it is a singular fact that with a hundred thousand preachers standing before the car of progress, and many of them hitched to the other end and pulling back, still the new thought moves forward. And I think that not many understand or realize the radical depths and profound significance of the changes that are taking place in the world of religious thought and belief.

Let us try in a suggestive way in this hour, to get down to the deeper meanings and real issues involved in this wonderful transition. All religious thinking starts from and rests at last, upon a few fundamental conceptions; and the whole after-courses of vast systems of theology and ecclesiasticism take their shaping from these first principles. And the tremendous significance of the present agitation in the world of religious thought, is found in the fact that it is a movement from the deepest centers. Why is it that in intelligent communities, debates upon baptism and church ceremonials can no longer claim a hearing? The answer is, that the thinkers have weightier matters on hand.

The fundamental questions involved in the present tendencies of religious thought relate to the conception of God, of man, of Christ, redemption, inspiration, and the world to come; and out of these, the corresponding form of a church. And there are two systems that embody and express the two radically different theories, and both are old—old almost as Christianity itself in form, and in some phases of thought older than Christianity. They are known as the Latin and the Greek schools of theology, or the theology of Alexandria and of Rome, and they differ radically upon the fundamental conceptions of religion, and hence upon the theories of a

Church. I will try to state as briefly as may be, the positions of these two schools, and that will bring into clearer light the significance of the present issues of thought. The Greek theology was the earlier and most influential in the second and third centuries; the Latin had its center at Rome, and upon the fall of the empire, the Roman ecclesiasticism aimed to take the place of the military power, and rule the world by the power of the Church. The Greek theology types more after the Greek thought, and the Latin school after Roman thought and law.

The Latin theology conceived of God as a distant and localized being, outside of the works of nature. It conceived of man as a fallen and utterly depraved being, with no natural tie binding him to the Divine, and cut off from the presence and favor of God, guilty, and deserving of his wrath forever. The Latin theology conceived of Christ as coming to somehow repair the ruin of the catastrophe of the "Fall in Eden." Augustine, in the fifth century, first emphasized these views; for a long time it was held that the atonement of Christ was made to Satan; and then Anselm in the twelfth century taught that sin was a debt, that Christ paid that debt to justice; and some held the wrath theory, that God was angry, and needed to be "reconciled" by the death of his Son. That is the theory of the Methodist Church; the debt-to-justice theory is that of the Presbyterian Church.

Upon this conception of a transcendent or outside and distant God, and the fall and depravity of man, the Latin theology laid the foundation of the Roman Catholic Church as a mediating institution between God and man. Here is the place and the assumed power of its priests, its altars, its sacraments, its bishops, and its popes. It is the external and authoritative representative of God on earth; its sacraments are essential to salvation, and of them it has the exclusive control. It admits inspiration, but limits it to the hierarchy as the ones who alone receive and conserve the sacred trust. And hence, logically, only the Church in its councils, and through its popes can interpret the Bible. The Latin theology could not admit any common inspiration to man as man, for that would contradict its doctrine as to the nature of man, his corruption and guilt, and it would have weakened the claim of the church as the only mediating power; and also the efficacy and necessity of its sacraments.

Upon such a foundation, and with such an assumed power to bless or to curse, to send souls to heaven or hell; and with all the fear of an awful and endless world of material fires, the Roman Church and

the Latin theology ruled the world through the dark and early middle ages.

And now we are at a point to ask, What did the reformation of the sixteenth century do? It accepted in the main the Latin theology; turned to Augustine for church authority; held on to the old thought of God, and man, and Christ; but it made this advance: accepting the "debt-and-credit" theory of the atonement, it taught that the Church did not hold the exclusive right to control and give out to men the fund of Divine merit set to their account by the death of Christ, but that each soul could go to the "mercy seat" itself, and claim and appropriate that merit by faith. That was a great advance; but it left unchanged the old theory of God, and Christ, and man. And the reformers did this more: Instead of making the Church and its councils the only depositories and interpreters of the Divine will, they turned from the Church to the Bible as the only revealed word of God. Of course the spirit of the reformation partook of the spirit of the time, and was in so far on the side of liberty; and possibly it went as far as, under the circumstances, it could well go. And possibly the reformed churches could not well avoid doing what they condemned Romanism for doing; that is, fixing certain interpretations upon the Bible, and trying to make them binding upon the people. And we may go further and say, that in the broken-up condition of society in the dark and middle ages, the Roman Catholic Church, in its powerful organization and its appeal to the senses through its imposing liturgy, and its array of bishops and priests, and its visible head, or representative of Christ, in the pope, seemed a providential means for preserving society, and did great good, as well as often great evil.

And now let us turn to the Greek school of theology, with Alexandria as its principal center and such great names as Clement and Origen of the second and third centuries as its great leaders and teachers. These early fathers in the church represented the genius and culture of the Greek mind and philosophy, the philosophy that had produced a Seneca, an Epictetus, and a Marcus Aurelius; and the theology of the early Greek school bears the impress of such masters. It differs widely and radically at the very starting points, or in its fundamental conceptions, from the Latin school. Clement taught, not the transcendency of Deity, or that God dwells apart and distant from the world and man, but that the Divine is immanent in the world, and revealed in and to the reason and conscience of man. And he taught, not that man is a fallen and totally depraved being,

under the wrath of God, and shut off from His presence, but that man at center is a spirit; is in the image of God; the child of God; and hence has the potential germs of a larger development in the divine life. Clement places no emphasis upon the "fall of man"—seems hardly to have heard of such a doctrine; and hence does not build his theology upon it, but upon the Divine immanency in nature and in man. And hence to Clement, the incarnation and the coming of Christ were not after-thoughts of God to meet and counteract an emergency or a catastrophe, but the natural unfolding of a divine plan; that God was in the world, and in man before the coming of Christ; and that Christ was but the fuller, the fullest possible manifestation of the Divine.

And naturally enough this Greek Father held to not one of the later Roman theories of the atonement, of a price paid to Satan, of placating the wrath of God, and of the debt-and-credit theory that Christ died to satisfy, or to even man's account, with the Divine justice. To Clement, the atoning and redeeming work of Christ was not to reconcile the justice and mercy of God, for to him the justice and mercy of God were one; but to reconcile and save man by revealing to him and unfolding within him the divinity of his own nature through the fullness of the life of God revealed in Christ, and filling man with that life. And naturally enough, too, Clement's idea of life was not that of "a probation," such as we now hear of, but that life is a training, a teaching under the divine love and justice; that "God teaches, not that he may judge and condemn, but judges that he may teach," and lead on through the discipline of trial and suffering and the corrections of punishment to a higher life. And from such views of God and man and Christ, Clement could not and did not believe or teach the terrible doctrine of endless punishment. He believed that there would be differences in the conditions of souls in the life to come, but that the work of Christ as the Savior and teacher of souls would go on in that life as here and under more favorable conditions. Nor did he believe in the literal resurrection of the human body, as was afterward taught by the Latin church, but that the resurrection is the rising or standing up of the spirit in the life beyond death with such spiritual body as God may give. And he also held a larger view of inspiration, not limiting it to the Church as the Roman school afterward did, nor to the Bible, as still later did the reformers, but believed rather that God revealed himself in some measure to all nations and all men; that, as Job says, "there is a spirit in man, and the inspi-

ration of the Almighty giveth him understanding." He even taught that the Greek philosophy was a preparation of the human mind for the coming and reception of Christ and his doctrines, and that Christ is the "true light that lighteth every man that cometh into the world."

And from all this again, it follows that the Greek conception of a church and of religion was radically different from that of the Latin. The Latin church thought of God as distant, as outside of and above nature and man; as needing to somehow be pacified or atoned; and of man as wholly corrupt, and under sentence of condemnation and death eternal. And hence the Roman Church was fashioned to suit this order of things; it was a court, and had its attorneys in this divine lawsuit over man; it was a religion to do something for man, rather than something in him; it counted the world and nature as sinful, and degraded the power of reason; it approached man from without, appealed to external evidence, and rested upon external authority. The Greek conception was that the world is good; that nature is the dwelling place of God; that the body is the abode of the human and Divine Spirit. And hence Clement appeals to the reason and the sense of right in man, and makes religion rest not upon external proofs, and beliefs enforced by authority; but rest upon the reason and the right within the soul of man.

In the course of national events the Greek theology was early shut off from any large participation in the thought and affairs of the world. The Latin Church became the dominant power for more than a thousand years. We have seen that the Reformation was a reformation of the abuses of the Roman Church rather than of its cold, forensic theology. And now, in these later years, the thought of the world, no longer satisfied with the Latin theology and the externalized forms of the Roman Church, and sacraments and ceremonies in which that theology took shape, and has so long tried to rule both the civil and the religious world, is finding its way back to the better thought of the Greek Fathers. And in this we find the profound significance of the tendencies of religious thought in our time. It is nothing less than a moving away from the foundations on which the Latin theology and the Church of Rome, and, in a slightly modified sense, the Protestant Church, have rested for nearly fifteen hundred years. Such a profound movement of thought touches the very foundations and the innermost centers of religious belief, and life, and hope. If it does not give the world a new God,

it does give it a profoundly different conception of the ever blessed God that is and always was; and a different view of the Christ in whom God was revealed; and a different view of man as his child; of man as a spirit in his image and bound to him by natural ties, and having in himself the germs of reason and right to be unfolded; and of God as ever near man, and in man—in his reason and conscience; and leading him on to a better destiny. And it rests religion and the Church, not upon external authority, but upon the sense of truth and right within. It enthrones reason; it enthrones conscience; it enthrones personal liberty and makes man responsible to God.

It has become impossible for thousands of the best minds and hearts to longer believe or rest in this cold, puzzling and unsatisfying Latin theology that confounds the reason and disturbs the deepest centers of justice in the human heart. And other thousands who may never have heard of Clement and Origen have, by their own thinking, rejected the old orthodoxy and have found their way to a more rational faith; and still many more thousands nominally assent to old views, whilst in heart and reason they no longer feel and believe that they are true. And, of course, the churches that are old in years and strong in numbers, and rich in property, try to block up the path of the new thought that is finding its way back to the theology of early Christian centuries—a theology older than that of the Church of Rome.

There are other phases of the tendencies of religious thought that I can not even allude to now; but, in closing, let us note a few general facts. It is gratifying to find an essential harmony between the Greek theology and the best scientific and philosophical thought of the nineteenth century. Science finds the great forces inside of nature, and not outside; and there is where the Greek Fathers found God; God immanent in nature, and natural law the expression of his will. Science finds its best working hypothesis in evolution, and this is in the line of the Greek idea of a progressive development of the Divine plan. Fichte emphasizes the *Ego*, the self-conscious life of man; and Kant and Hegel find the essence of being in spirit; the Greek theology finds the reason of God revealed in and to the reason of man. Science objects to the miraculous—as commonly understood; there is no violent break in the theology of Clement, but instead, an orderly and upward movement from the lower natural to the higher natural, or from the natural to the supernatural.

In a word, the tendency of thought in our time is to find a more

rational and natural religion; a religion that appeals to the common sense and needs of mankind; a religion that rests upon reason and right, and not upon external authority; a religion of principle, of character, of life, and not of ceremony. And here is the emphasis of the Greek school, the unfolding of reason and right—of the Divine will and life in the soul of man. And this thought also relieves the faith of the world from the terrible burden and strain of the doctrines of endless punishment; instead of a probation for a few years, it makes life an education, a training, and enthrones Christ as a Teacher and Savior forever; and hence makes endless existence a blessing to all souls and a curse to none.

This is the New Reformation; the return of thought to the Fathers who stood nearest to Christ; the return to the thought and life of the Christ himself; and in this I see the beginning of the end of the long and weary struggles of the human mind and soul after God and hope and rest. It is the beginning of the blessed age of faith, when mankind will not have to go afar to find God, for his presence will be seen in all nature and his life and love felt and lived in the soul. O how blessed will be the realization when men come to see that this is God's world; that all are his children, and hence brothers; and that God is in the world now; Christ still incarnate in the spirit of truth, in the spirit of liberty, in the spirit of justice, in the life of love. And here is our life and work, to help on this blessed cause. For this end God is raising up churches and men to lead the way; but to do our work we need more than the theory; we need the life itself; the life of God in our hearts; the tenderness, the patience, the long suffering of the Christ. And O! blessed thought, that we are working with God; that he is nearer to us than we are to ourselves; that he waits to give sight to the blind and life to the dead; to give comfort in sorrow, and hope in death, and life forever. And upon such broad truths and principles as these shall arise the great church of the future; a church broad enough to hold the thinking of its children; a church broad as the brotherhood of man; a church of life, of love, of joy, of peace, of rest, of hope. And to such a church, the millions of earth—the weary the sad, the suffering, the sinning, will gladly come.

[Sunday, September 11th, 1887.]

THE SACRED AND THE SECULAR.

Be ye holy; for I am holy.

1st Peter, i, 16.

I know, and am persuaded by the Lord Jesus,
that there is nothing unclean of itself.

Rom. xiv, 14.

The inductive philosophy begins with facts, and from these proceeds to generalizations and conclusions. Speculative philosophy asks the deeper questions as to the origin, and nature, and reason of things. That man has a moral nature; that some things are thought to be right, and others wrong; that he has the sense or feeling of duty, of "ought, and ought not," are facts that no one questions. And upon closer study of man's nature it may be perceived that his moral constitution depends upon the two related faculties of reason and conscience. Each has its specific office, and it requires the action of both to constitute a moral being. The office of reason, or of the understanding, is to determine what is right, and what is wrong; and the office of the conscience, or of the moral sentiment or feeling, is, to impel to what the reason says is right, and to restrain from what it says is wrong; and then the further office of conscience is to approve, or condemn, as one obeys, or disobeys, its commands.

Conscience is always true to itself; it is always an impulse to do what the judgment says is right; and when obeyed, the sense of approval is always felt; and conscience always opposes what the judgment says is wrong; and if not heeded, the sense of fear or guilt or remorse is sure to follow; if not to-day, to-morrow, or next year, or at the end of many days and years. Conscience can never die; and it must always be the heaven or the hell in each breast.

But it follows from these facts, that if from any cause the reason be misguided, and the judgment perverted, the conscience may be true to its office and yet approve what is really wrong, and condemn what is really right. The fault is with the understanding, and not with the conscience. Conscience knows no law but obedience. In the nature of the case, its authority must be supreme; it protests

against any compromise. If disobeyed and cast down, it still asserts its right to rule. And hence the tremendous importance of correct teaching, and of an enlightened understanding in matters of morals and religion. And hence also we may see the conscientious differences among sincere men in matters of faith and conduct. People have been taught that certain things are true, and ought to be accepted and believed; that certain things are right or wrong, and ought to be done, or not done; and to be true to conscience they must follow what they think is true, and do what they think is right.

In the days of Paul there were many questions about holy days, and eating meats, that caused dissensions and mutual censures and recriminations; questions that may seem of little consequence to us now; but they had grown up out of previous teachings and beliefs, and were serious matters to the weak Christians of that day. And we may learn a valuable lesson from the way in which Paul treated these troubles in the church. He taught that the moral quality of actions was in the intention, and that each one must be true to what he thought was right; and that there should in this be a generous tolerance; that one should not condemn the other when each was doing what he thought was right. And then he touches the larger question of what, in the nature of things, is right, and what is wrong. And it is only as our world gets down to such foundations as these that we can hope to see moral confusions disappear, and the moral judgments of mankind stand out in a clear light.

Coming back, now, to our starting point in thought; to the fact that man has a moral constitution, resting upon the related faculties of reason, and the sense of right, or conscience; and that reason is the teacher, and conscience the impulse or feeling; let us try to find our way into the larger ground and principles upon which moral judgments depend, and in this way try to trace out the sources of some of the errors in judgment that have affected unfavorably the moral and religious opinions and actions of the Christian world.

We naturally infer from the reason that we find in ourselves, that there is somewhere and somehow a reason in things; a supreme reason, or a God of reason. And we infer from the sense of right in ourselves, that there is a higher right; or a holy God. And hence the command to "be holy, for I the Lord am holy," comes to us with a rational and binding force. The sense of right; the feeling in man that he ought to be right, and do right, is the deepest and most ineffaceable of all convictions. And as such it has lain

back of and beneath the moral and religious life of all ages and peoples. But the unfortunate fact in its influence upon life and character, has been in the false underlying conception of the nature of God, as an arbitrary Will, whose volitions or acts were not determined by any essential principles of righteousness.

This conception of God as arbitrary Will, lies back of the whole system of teachings known as the Old Calvinism. Calvin himself confessed that the doctrine of decrees, election and reprobation were "horrible"; but he felt compelled to accept them. "The potter has power over the clay," to make of it any form of vessel, and for any use that he chooses; and the vessel has no right to ask, "Why hast thou made me thus?" And out of such a conception of God arose a system of decrees and election and reprobation; of the arbitrary creation and destruction of millions of human beings, that confounds every idea and principle of justice, and attributes to God what would disgrace the worst tyrant that ever lived. That terrible doctrine began back of Calvin — began with Augustine in the fifth century; and it has made possible the awful persecutions of the Inquisition; it made possible, and even necessary, the Deism of the eighteenth century, that was mainly a protest against the common religious conception of God, and an effort to find in the God and the religion of nature something better than the God and the religion of the Bible, as they were then taught. It has made thousands of infidels and atheists, for, rather than accept such a Bible and such a God, they preferred not to have any religion, nor any God.

Such was the natural revolt of the common sense and honesty of man that, in spite of all sophistry and authority, it could not be held to such beliefs. But those of more learning and patience looked for the causes or theories lying back of the doctrine; and this led Schleismacker and others to emphasize the essential holiness, the eternal righteousness of God, as that out of which his volition arose; the doctrine that "justice and judgment are the habitations of His throne." There is one God; and he is good; there is one goodness, one righteousness, for all beings and all worlds; and holiness in man, and all beings, is conformity to the Divine nature; and out of such a conformity or holiness of heart will arise just motives and just actions; a will that wills the right and does the right, because it is right. And here is a foundation for character. And here is a rational standard for judgment by which the conscience may be instructed.

And it is this deeper and truer conception of God that is moving the conscience of the world to liberty and justice and right among men. And these higher judgments of right, and the tenderer humanity to which they have given rise, are making impossible the old beliefs about a limited atonement, and the endless and hopeless and useless torment of souls that God called into existence. It was such beliefs, and a belief in God that made such things possible, that made it possible for man to think it was right to burn heretics, and not wrong to lie for the church. When mankind comes to see clearly that God is true, that God is just, that God is tender and loving, as was the Christ on earth, they will feel injustice and falsehood and dishonesty and cruelty and impurity cannot be cloaked under the sacred name of religion. Mankind will feel that truth and justice and purity and kindness and love are in the deepest nature of things; that they are in the profoundest depths of the nature of God; and knowing and feeling these things, the conscience of the world will plead for the right in all things; and man will avoid wrong because it is wrong, and not to escape penalty; and they will love and do the right because it is right, and not to get to some geographical place called heaven. They will find their heaven in right, in the love of right, and the smile of God; for where right is, and where truth and justice and love and mercy are, there is God, and there is heaven.

And now let us follow our subject as it leads into another and related field of thought and conduct. We all know that under the pressure of certain phases of religious teachings and beliefs there have been strange and exaggerated theories of the sinfulness of the flesh; of the bodily appetites and passions, and of matter, and of the world generally. And out of these have arisen the ideas of separation between the church and the world; and the distinction between the sacred and the secular. And that they might be on the side of the church; that they might be religious, many have thought it necessary to crucify the natural desires, and to punish the body by hunger and thirst and all forms of penance and suffering. And we know, too, that a line has been drawn, and is drawn in our day between what is called the world and the church; a line that separates and divides; but does not always or even generally describe the real facts of character. And hence conscience is often confused over indifferent things; and these are emphasized, whilst the weightier matters of justice and mercy are almost forgotten.

And now, what great error of thought and teaching lies back of

all this? It has its roots in the old Latin theology of the transcendency of God; that he is not in the world, but outside of it; that if he was ever near, he has gone away; the world is an essentially sinful world; that matter is evil; that man is wholly corrupt and under the guilt and penalty of sin, sentenced to endless death. That his reason is not reliable; that his will is powerless to do good; that any good he may will of himself to do is of no value; that it is not pleasing to God. And the last and extreme expression of this theology is found in the doctrine of a malignant Satan; a powerful evil spirit that betrayed man; that ruined him; that caused this earth to be cursed; and with whom sinners are to be shut up forever and tormented in the literal fires of hell.

And here we may begin to see from whence have come these strange doctrines of the sinfulness of our world, and matter and flesh, and man; and what is meant by the lines of thought and fact and conduct and condition that divide between the sacred and secular, and between the Christian and the sinner. Some draw the line of separation at the point of belief, and say of those who are not orthodox; that is of all who cannot accept these doctrines that dishonor reason, and dishonor man and God, that they are heretics—hold false and dangerous views, and are on the side of error and sin; and others count all unholy and sinful who have not had the benefits of the grace-conferring ordinances of baptism and the communion, and are outside of the church; and others make their points on dress, or amusements, or what one eats or drinks, and regard all as sinners who do not adopt their manner of life or come up to their standard of profession or experience.

And it is not difficult to see how such judgments may hurt the conscience, and confuse the essential distinctions between good and evil. But not to dwell upon these particular things, let us look at the one great error and fault of narrowing the thought and life of religion by the broad distinction and line of separation that is thus emphasized as separating the sacred and the secular; making them almost two different worlds. If the distinction were to mark the difference between the sacred and the *sinful*, it would be all right, especially if the difference between these were correctly stated, and the essential fact of character set forth; but even when this is attempted, the definitions are too often colored and distorted by the false theology through which the reason forms its judgments.

From these unfortunate theological conceptions of God and man, the religious life has come to be looked upon as a something differ-

ent from industry and honesty and truth and virtue and intelligence, and the love of home and neighbors and country. One may have all these and he be in the highest sense a moral man; but to these theological views it counts him nothing because he has not felt convicted of original sin, and accepted a substitutional atonement. That is to say, common-sense goodness counts for nothing before God.

Now there is a truth here, after which these theologians are striving, but it is so darkened by their confused theology that it is misconceived by themselves, and put far away from the understanding of many honest and inquiring minds; for those who live in a conscientious morality naturally regard it as in so far a religion; and it is. What they need to see further is, that all this is of God; and pleasing in his sight; and to have the upper sphere, or the Divine side of their conscience illumined, so as to realize a divine as well as a human morality; or to walk with God—to live to God as well as to man. And this they could easily do, but for the theology that puts God at a distance instead of bringing him near; and seeks to somehow clothe them with a substituted or a purchased righteousness, and to make the church and its sacraments the guardians and distributors of such a grace; or if not this, to teach that it can be had of God on application by the individual; but on the condition that he believe that he is lost and dead and condemned; that all his efforts to be right and to do right are of no account; and that he can be accounted righteous only on the ground of some un-understandable and unthinkable, righteousness or merit of Christ.

O! how souls are hindered and hurt by such teachings. When will our poor world come to see that God is as good as Christ; that God loves the world as much as Christ loved it; that Christ is the manifestation of God; that "God was in Christ reconciling the world to himself; that "he that hath seen me, hath seen the father;" that God is ever near and loving; that as a Father, he forgives his penitent children, and in his love goes out to meet the returning wanderer even when far away. That what the Father seeks is the love and trust and obedience of all hearts; and that he longs to receive all, and to fill them with his own love and life.

But see again, how these distant and unnatural views not only put God far off, and so put Christ between God and man that his mission and work seem to be to save men from God—to shelter them from his wrath or justice, rather than to tell of his love, and lead them to him; but how it makes all the world and life cold and dreary

and hopeless, and fills the endless ages of the future with wailings and despair. O! how different would be the vision and the reality of life, could we see it as it is, and as God sees it. Instead of matter being cursed, and the world cursed; we would see in matter and the world and all the laws of nature the immanency of God. God said when he created the heavens and the earth, that they were "good;" and he was pleased with his own self-conscious image in the reason and love of man. But that ancient and obscure allegory of the Fall in Eden has been worked up into a literal history, and out of it has been wrought out a doctrine of sin and atonement and salvation, until the world has been practically orphaned, and instead of seeing a dear and loving Father, only a distant and angry judge sits in the far-off heavens to condemn.

When I studied theology, "Fletcher's Appeal" was in the required course, and I was taught that the order of nature was changed—that thorns and thistles and winters and droughts and famines and diseases and pestilences and physical death were all the results, or direct visitations of God because of that catastrophe in the garden. We now know that physical death had been in the world ages before man came; and we know that man had been in the world long centuries before the Bible chronology fixes the date of Adam's creation. Everything is disturbed and confused from that one standpoint of vision; God is removed, the earth and man cursed, and an endless hell projected to darken the future. Religion has become an unnatural thing; the church a company of the baptized and the elect; the Sabbath the only holy day, and the Bible the only inspired book.

My friends, this is God's world; and God is still in his world; he was never absent from it; and was never more immanent than now. The earth itself is sacred. From its dust our bodies rise; and to their "mother earth" they return when "we fly away." The earth is good; all nature is good. Winters and summers and storms and sunshine and earthquakes have their needed places in the great processes of the natural order of things. All life is sacred; the life of the mosses and grasses and plants and flowers and trees; the life of animals and birds. The earth and all life lie beneath man; they condition and minister to his life. The body of man is sacred; and instead of being stoned or whipped in order to be religious, this body should be tenderly cared for; kept clean and healthy. It is the temple of reason; the temple of love and hope; the "temple of the Holy Spirit." And all work is sacred; sacred to turn the soil and sow the seed and reap the harvest; sacred to quarry

the stone, to smelt the ore, to build houses and ships; sacred to spin and weave and cut and make the garments we wear; sacred to cook our food and wash our clothes; sacred to buy and sell; sacred is friendship; sacred are love and matrimony and home and children; sacred are all the days of the week; sacred the Sabbath and song and prayer; sacred is reason; sacred is truth; sacred is justice; sacred everything but sin. "There is nothing unclean in itself." It is sin—the wrong use—the abuse of things that defiles.

Oh! it is blessed to live in such a world; and when one sees this great and beautiful and divine order, and gets a vision of God in Christ and the love and suffering at Calvary, it ought to melt his heart in penitence to think that he has done wrong; that he has lived on the earth and breathed its air and rejoiced in its light and sunshine, and not been thankful; to think that he has used the business of the world to cheat his neighbor; to think that he has been unkind or cruel; to think that he has betrayed the innocent; to think that he has used his body for lust or intemperance, or his hands to destroy. Sin can be seen in its effects, only when placed beside the divine order, and in its deepest ingratitude only when placed beside a Heavenly Father's love. And here, too, we see the beauty of holiness; to be holy, because God is holy; to have alive and growing within the mind and heart the reason and the love of God. And here is the beauty and joy of the Sabbath and the church; it is to come from the worship of all labor and service to the peace and joy of song and prayer and praise—to the fellowship of saints; to pour out our souls upon the great altars of a divine humanity; to wait at the gates of truth and love—at the gates of heaven. Aye, it is to realize that heaven of rest to which all our labors and journeyings lead.

O! sacred, blessed world of God; sacred thought and reason and life and love in God; sacred earth, sacred sky and air; sacred all places, all truth, all study and work; sacred all friendship and joy. And sacred, O! tenderly sacred, is suffering—the ministry of pain, the discipline of sorrow; and sacred, sorrowfully and tearfully sacred, is death—to lay down the bodies in which we lived and thought and worked and prayed and loved; sacred the grave—sacred the very earth that holds the dust of your loved ones and mine; and joyfully sacred the rising, the standing up of the spirit beyond death in the world immortal. Holy Spirit, open our eyes to see that we live in God and eternity now.

Sunday, September 18, 1887.

THE ESSENTIAL CHRIST.

Wherefore, henceforth know we no man after the flesh : yea, though we have known Christ after the flesh, yet now henceforth know we him no more.

2 Cor., v, 16.

What we call knowing, and knowledge, may at first thought seem to be very simple facts. But when we ask, how we know? and what we know? we raise some of the deep and long-debated questions of mental philosophy. What is the knowing subject, or *ego*; or the mind that knows? Is it an entity, a something in itself, and that has its own nature and laws? And does it know itself, and know things that are not itself? Or, is what we call mind, not a something in itself, but only a result of a highly developed nervous organism that comes into a conscious life only through the senses of seeing and hearing and feeling? And does the mind know things outside of itself; or does it know only the impressions or sensations that these things make upon it?

If we say that the mind is not an entity, not a something in itself, but merely a result of a nervous organism; and that knowledge is no more than the sense-impressions produced by the things that impinge upon this organism; then we are at the standpoint of the sense-philosophy; we are materialists. Man, thus considered, can know nothing but what he knows through the senses; he is at center only a bundle of sensations; of impressions that he calls ideas and things; but he does not know even the things, but only the impressions they make, and much less does he know ideas. Indeed, from this standpoint there are no such things as ideas, for there is no mind to perceive them; man is only a collection of sensations and impressions. And from such a conception of man as this, his non-immortality would seem but a rational inference. Mind being an effect, of which a bodily organization is the cause, when the cause ceases the effect would cease; and thus death, which terminates the existence of the body, would leave no ground upon which to hope for the continuity of the soul.

It is not necessary to question the fact that the mind is surrounded by, and in its present state conditioned in, a sentient and impressible nervous organism; and that it receives many impres-

sions and much of its knowledge of the outer and material world through this medium. Indeed, such is, on all hands, agreed to be the case. But it is a very different thing to say that these senses are the only sources of knowledge, and that the mind is not an entity in itself; a something that acts upon and through the senses; a something that has its own laws; an intelligence that uses these senses as an optician uses his instruments, or a mechanic his tools. What is it that learns and knows and remembers and reasons, and loves and hopes? What is it that somehow perceives the Divine; that perceives the right and the wrong, and duty; that feels the imperative "ought and ought not" of life? It is the I, the *ego*; the self; and it is this that gives to man self-consciousness, and personality; it is this that constitutes him man, and in so far differentiates him from and lifts him above matter and the brute creation, into the realm of spirit, and into the "Image of God." And from such a standpoint the continuity of his existence is a rational conclusion; for he is already related to and a part of the Infinite reason and right and love; he lives in God, and lives to God. God is the God of the living, and not of the dead; the God of life, and not of death; "and all live unto him."

And now, from these facts and reasonings, we may get a clearer philosophical idea of one meaning of the text; or how and what it is to "know after the flesh"; and to "know after the spirit." The sense-world is perceived by the senses. Without the sense of sight, we should have no knowledge of color; without hearing, we could have no knowledge of sound. Indeed, there would be no such thing as color without the eye. There might be the conditions of color; that which produces the sense of color; but it becomes color only to the perceiving eye. Nor would there be sound without the ear. There might be the conditions that produce sound, but it becomes sound only as the waves of the atmosphere come in contact with the hearing ear. And without the gustatory and olfactory nerves there would be no such thing as taste or smell; and without the perception of touch there could be no knowledge of such properties of matter as hardness and softness, and heat and cold.

But with this environment of a delicate nervous organism, man comes into contact with the material world; his manifold senses are the media through which the essential man, the mind-man, holds converse with material things. And, naturally enough, seeing and hearing and touching through such a sense-medium, he in this way gets only a sense knowledge. He knows the forms of trees, and the

colors and perfume of the rose, and the warmth of the sun. And in this way he knows man "after the flesh"; knows him as a material being, with body and limbs and face and features.

But we all readily perceive that to know one's body; to know his age and height and weight and color, and his name, is very far from knowing the person. The essential personality, the man, the *ego*, though dwelling in a body, and manifested through it, and partially known by it, is in itself a something deeper, a different and a grander something than the body. The body, and especially the features, may be an index to the real being; and so may the voice, and the actions of the body manifest the reason and the spirit within; but they are not that spirit.

To know one, then, "according to the flesh," is to know him in his bodily conditions; to know him in his senses, his appetites and passions; to know his name, and place and position in life; whether he is rich or poor, sick or well, strong or feeble; to know what titles he carries, and what outward work he does. And, if he lived in a past age, to know him historically, as we know Cæsar, or Charlemagne, or as we know of the external facts of the life of the historic Jesus. And in such knowing we may and generally do get some knowledge of the interior man; of the mind and heart; whether a benevolent disposition leads the hands to minister to the needs and sufferings of others; or whether selfishness reaches out to defraud, or malevolence to destroy.

But to really know one, we must know his mind and heart, his reason, his thought; his mental habits and likes and dislikes. We must know his spirit; whether in the centres of his being he loves truth and beauty and goodness. And when we commune with the minds and hearts of our fellow beings, and they commune with our souls, we then begin to say, "we are acquainted"; "we know them." And from these deeper acquaintances arise friendships that are sacred, and loves that are eternal in their qualities, and marriages that are forever. And it is because we know mankind so superficially — know them by their business, and it may be in the sharp competitions of trade, or in the antagonisms of thought, that human beings come to be so common and mean to the thinking and feeling of many. We know one as our tailor, and another as our grocer, and another as our letter-carrier, and others as our bankers and lawyers and physicians. We know and classify mankind as nations and races; as Catholics and Protestants, and Jews and Pagans; as Democrats or Republicans; as millionaires or day-laborers.

O! if we knew them as men, as human beings like ourselves. And if we knew the influences that have come in to shape their lives and make them what they are, we might often be filled with a tender sympathy, where now we feel only indifference and disgust.

And now, from these general reflections, let us come to a closer study of The Christ as known by the spirit, and as a spirit. It is a sad fact—and yet possibly not so strange, considering the past history of our world; that the long debates and the doubts and disputes of men have largely been about the Christ of the flesh; or “knowing Christ after the flesh.” And this was natural and necessary even, in one sense; for the real, or the essential Christ, was manifested in a human body; and what he said, and did when on earth, except to the few who saw and heard him, necessarily became matters of tradition and history. And hence all praise is due to the scholars who have sought by every means to bring out that life in all its historic surroundings, and the lights and shadows cast upon it by the age in which he lived.

But one may know exhaustively the geography of the Holy land; he may know all that can be known of Bethlehem and Jerusalem; of the manger, and the material cross upon which he died; and know very little of the Christ himself. One may know the history and the words even, and deeds of the historical Jesus; what he said and what he did, and yet know but little of Christ. Jesus, was the personal name of this great character; but the Christ has a much larger and deeper meaning. It means the annointed; the consecrated; it is a word denoting the qualities of the spirit, and the office and work of the life; and it is the Christ: the *Christos*; the annointed, that we should seek to know in his relation to the spirit within us; and in his relation to the universal principles of justice and mercy and love; in his relation to God,—and in this sense, as “God manifest in the flesh.”

It was the failure to realize and emphasize the spiritual, or the Essential Christ, that for hundreds of years so externalized and materialized the church and religion. Instead of religion being an inward life of trust and peace and love—“the kingdom of heaven within;” it became very largely an outward form. The sacraments were materialized; to baptism was ascribed the power of changing the soul; and the bread and wine of the Lord’s Supper were changed into the literal body and blood of the Savior. And even the great cathedrals that arose in the middle ages, whilst in themselves they are world-models and marvels of sacred architecture,

and their effect upon civilization was good, they were nevertheless the outgrowth of the same spirit of an externalized conception of religion. And the same thing may be seen in the mania for sacred relics; for pieces of the wood of the cross; the crown of thorns that was placed on the Savior's head, and the towel with which he wiped the bloody sweat from his brow. Possibly in all cases these were impositions or deceptions; but they served to keep alive and gratify the desire for the external in religion; and this was carried so far that the bones and hair of the Apostles were said to have been preserved; and the superstitious reverence and credulity of the age attributed to these relics a miraculous power of healing the sick; and by mental impression it may have cured many who had not much the matter with them. The same thing is seen in the great number of shrines that one observes at cross-roads, and in the fields and in the towns and cities of Europe. It seemed to me when there that in every way possible religion had been objectivized; made an appeal to the senses, rather than to the reason and conscience of mankind. The priests must dress differently from other people; and even the Clergy of the Episcopal Church in England and America must wear the back of their shirt collars in front. There is a great deal in that; it means that they belong to an hierarchical priesthood. Bro. Crowe says, that if they would turn their collars round and button them in front like other men, the myth of an "apostolical succession" would soon disappear. I think it helps keep it up.

But that is not all; nor the worst of this error of externalization. The saddest result was in loosing the spirit of religion; and worse than this, perverting that spirit. The religion of the patient suffering and forgiving Christ was turned into an engine of torture. The cruelties in the name of Christ constitute the darkest pages of history. Had the Church in those sad centuries studied the spirit of Christ; studied the Essential Christ; and become deeply imbued with his blessed life, the persecutions carried on under his name, and claiming his sanction, could never have been possible. And more than this: Had men comprehended the real and deeper meanings of the religion of Christ, there would have been a broader Catholicity; a larger tolerance of the difference of opinion and belief of those who were trying in spirit to know the truth, and to do good in the world; and society might have been spared the sad spectacle of a divided Christianity, and the almost numberless sects that weaken the cause of religion.

But God overrules all these things for good at last; and thus out of the objectivized forms of Christianity there has come, and is more and more coming, a reaction, and a return to the spiritual Christ. Along with the revival of the art that built the great Cathedrals that were intended to represent and house Christianity, came that other form of art that objectivized religion in painting and sculpture. And in these, there was an effort to discern and represent the spirit of Christianity as it dwelt within and expressed itself upon the features of Christ and the Apostles, and saints. High art must idealize; it must represent the spirit of things; and so the meekness of Christ, and the "halo" that was painted around his brow, whilst appealing to the senses, had a far-off and deeper suggestiveness. And then, art required travel and research to attain to correct representation; and the emphasis placed upon the historical Jesus, led in time to a more careful study of all ancient literature bearing upon the subject; and this has led to the historical criticism of our own time; and the result of all this has been to give the world the actual facts as far as they can be known. And this has placed beyond all doubt, the fact of the life and death of the historic Jesus.

And now our age is passing on to the deeper study of the essential Christ, and to the larger realization of what the Christ means. But such a study is largely subjective; that is, the spirit of Jesus — the mind and heart, the *Christos*, can be understood only as realized in the spirit of man; and hence we are seeking the "kingdom of heaven within"; seeking to know God and Christ in their deeper meanings, as these are unfolded to and within our own religious consciousness. And the effect of this, again, is to enlarge our conception of Christianity. It is more than any and all forms; it is spirit, and life. "The words that I speak unto you are spirit, and they are life," said the Christ. Christ and Christianity are coming to mean more than a debate about names and dates and genealogies; men are asking, What is the spirit of Christ? And as this is realized in all its truth and beauty and loveliness and power to save; the old views about an angry God and a lost world, and endless punishment, are disappearing; they are melting away in the light and warmth of a great spring-time of truth and love.

Our age is beginning to see that Christianity is larger and better than the creeds that have sought to embody it; that it has a life, a spirit, whose last edition is written upon the heart. And hence to be a Christian means infinitely more than for one to say that he accepts the 39 articles, or belongs to some church. To be a

Christian means to have the "mind of Christ"; to love and follow his commandments; to have his justice, his love, his tenderness, his forgiveness, his patience and long suffering. And if one have these, he is a Christian in the deeper spiritual sense, even if he have never heard of the historical Jesus. Dr. Rexford puts the case something like this: Here are living, side by side, four families; one is a Jew; one is a Buddhist; one a Confucian, and the other a Christian. Now, in which of these families is the most love; the most kindness; the most reverence for the Divine? Which has the most love of truth and justice and all that is good; which is the best neighbor and truest friend? That is the one that is the best Christian, has the most of the spirit of Christ, whether he be Jew or Pagan, or Christian in name. That is "knowing Christ after the spirit, and not after the flesh." And we may go further and say that one may not be able to accept all that is said even in the New Testament about the historical Jesus; may not be able to believe in the miraculous conception, nor that he literally drove the wicked spirits out of the maniac and drove them into a herd of swine, and that the spirits drove the swine into the sea; or other miraculous things there recorded; and yet, if he is loyal to the Christ, to the truth and life of Jesus, he is a Christian. The spirit of Christianity is love; love to God and man; and he who loves God, and loves his neighbor, is a Christian in spirit.

These larger views of the Christ reveal the catholicity and the universality of the Christian religion. Christianity becomes a universal religion, in the very fact that it is spirit and truth, the universal truth and the universal life. And hence the *Christos* is wider in its reign than historic Christianity, and older than its manifestation in Jesus. God was in a less degree manifest to Buddha, and Confucius, and Zoroaster; inspiration was not limited to the Jews, nor to any one race. This is God's world—the sun shines upon all, and to all the seasons come, and over all the blessed life of God has ever brooded in love; and to all have come the thought of justice, and the tender sentiments of love and hope. And when all come to realize this, the doctrine that a knowledge of the historic Jesus is essential to salvation will have no ground upon which to stand. Missionaries will be relieved of the conceit that they carry Christ in their saddlebags, or in their Bibles; for the spirit of Christ, the presence of God, has never been absent from any land or people. And such knowledge will not "cut the nerve" of the missionary cause, as some fear, but rather will the thought that all the children of men are brothers,

that God loves all, be a deeper and more lasting motive to carry the Gospel, in its clearer and greater fullness of truth,—the gospel of a higher civilization, of better living, of better knowing and doing, to their brothers, than has been the motive of saving them from endless punishment.

My friends, such a conception of the Christ as this honors God, honors Christ, honors reason and justice. And it brings the thoughts of such a religion very near to our hearts and lives. When we understand that the spirit of Christianity is love, is truth, is justice; is all that is noble and kind and generous among men; in that sense we should all be glad to be called Christians, and glad to be the followers of Jesus, the son of man, in whom this Divine life dwelt in all its fullness. And we can all understand what it is to be a Christian; to open our hearts to this Divine spirit; to receive this holy anointing from above; to have "Christ within, the hope of glory"; and to walk as he walked, to live and love as he lived and loved.

It was one hundred years ago yesterday since the constitution of our country was adopted, and it has been the greatest hundred years in the history of our world. The Pilgrims who had fled from England to Holland, and who sailed from Holland to this new land, came that they might find a religious home; a land far away from the old strifes and persecutions, where they and their children could worship God in the fullest liberty of their own consciences. They did not, perhaps, have the largest views of religion, but they were in advance of their day; and they knew enough to know that they did not know all, and hence good John Robinson said, "New light may break forth from the word of God." And that light is breaking forth upon the world to-day; it is falling upon old creed-bound Andover. Whilst our New England forefathers were mistaken, and could not long succeed in their efforts to establish a kind of formal Theocracy in this land, they were not mistaken in the thought that this should be a Christian land; not in any narrow sectarian or dogmatic sense, but in the broader and deeper sense that the humanity, and the justice, and the liberty, and the love and the hope of the Christ, should be the inspiration of the new world; for it is this and this alone that can make men and women great; and only such principles can enthrone liberty and right in the social order.

Our country has grown from three million to sixty million souls; not now, as then, a little vessel trusting its sails to the winds, and bearing a few pilgrims seeking a home where they might worship God, but great steamships, crowded with human beings from every

land across the sea, and landing nearly a thousand a day on these shores. Not for liberty to worship God do they come, but for money, for homes and property. They come with many and different views of government and religion, and many of them ignorant of what political liberty is, and prejudiced against the churches and religion because of the narrowness and the abuses so common in these in the Old World.

O! what a field there is here, and what need for the real Gospel and the real Christ. In our great worldly struggles and successes we are in danger of sinking into a cold materiality. We are in danger of knowing men and things only "after the flesh"; of estimating everything from a material standpoint. What is a man worth in money; how much has he? we ask; rather than what is he; what does he know, and what is his heart? All honor to the men who put their lives into the great business affairs of our country, and carry them forward honorably; but alas, if wealth be the only ambition; if upon its low altars the higher ideals are sacrificed, and patriotism and piety perish!

" Ill fares the land; to hastening ills a prey,
When wealth accumulates, and men decay."

What an opportunity in this new free world, away from the cold conventionalities and class-distinctions of older lands, for the universal Christ-spirit to unify these mixed nationalities and religions; to break down the separating walls, and bring all together in one great religion of brotherhood, of justice and love; and bring all together in one great church of the Divine humanity, and the Divine anointing, and the life and hope eternal; a church where men will not be known as Catholic or Protestant, but as Christians; and not as Christians because they believe in everything just as you believe or as I believe, but because they have "received the Holy Spirit." For this, let us labor, and let us pray.

[*Sunday, September 25th, 1887.*]

FROM THE NATURAL TO THE SPIRITUAL.

How be it, that was not first which is spiritual, but that which is natural ; and afterward that which is spiritual.

1 Cor., xv, 46.

In the discourse of last Sunday, we considered the two forms of knowledge — that of sense-perception, by which we come to know the material world ; and that of intellect and spirit, by which we have knowledge of rational truths and moral principles. We studied also the effect of the mere sense-perception of spiritual truths in externalizing and materializing the conceptions of religion. And this was illustrated mainly in the emphasis placed upon the historical Jesus, rather than the essential or the spiritual Christ.

The distinctive methods and tendencies of thought in any period are not confined to one phase of any great subject, but reach out and take hold of all its related truths and affect out-lying fields of thought. Thus the age that failed to grasp the essential in Christianity and exalted in its stead the material, and even perverted the beneficent religion of Christ to a vast system of oppression and persecution, naturally enough looked upon government, not as a something for the people, but for kings and senators. Government was used, not to give liberty and to protect the rights of mankind, but to take them away.

And the larger workings of the methods and tendencies of thought, not only to reach out and affect all the related branches of any one subject, but to extend over into other fields, may be seen in the reactions of the human mind and heart that followed the centuries in which religion was objectivized, and the essential spirit of both religion and government was not only largely lost sight of, but was strangely perverted and abused. That reaction was, in government, a protest against despotism and a demand for liberty ; but the thought, once started, and the tendency established, it could not be confined to any one channel. If it began in the State, it would extend to the Church ; or, beginning in religion, it would go

on to government; and hence it became universal. In the State it took two forms: with the rash and hasty it tended to anarchy, as in France; with the more thoughtful and conservative it took the safer way of seeking constitutional reforms, as in England. But the movement, once set in motion, could not be arrested; and hence in our day we see the spirit of this larger personal liberty working out into all the differentiations of society, and into every detail of industry. And we see also the two methods of conservatism and radicalism, or of law and anarchy, still in the field and striving for the ascendancy.

And in religion, also, this movement has become universal; and here, too, we may observe a two-fold method and tendency. The radically infidel method would destroy religion; banish it as a superstition of the darker past that has no place in an age of reason. The progressive and yet prudently conservative method is seeking a middle path; it can not consent to the destruction of religion on the one hand, nor can it on the other accept and try to carry along all the burdens and the grotesqueness and materiality of the thought of the dark and mediæval ages.

And now, having seen that the deeper spiritual vision of our time is perceiving and turning to the spiritual Christ, let us study the influence of this more spiritual method and tendency of thought upon some of the other and related doctrines of Christianity.

When mankind stood on the outside and studied religion through the senses, rather than through the reason and the moral nature, everything was naturally seen in a mechanical way. And this conception for a long while shaped the theory of the creation of the world, and man. The world was made, not evolved; made, as a mechanic makes a globe, or builds a house; bringing the material together and putting each piece in its place. And to this conception, God, as the Being who did the work, stood off on the outside and gathered the elements together, and pressed them into shape, and piled up the mountains, and dug out the beds of the oceans; and then made the sun and the moon and the stars. And then he took of the dust of the earth and made man; put together all the parts of his body; and then breathed life into his nostrils, and set the machinery in motion.

Now we are compelled to think, not of our little earth alone, and the sun moving around it, but of a solar system, with a sun more than a million times larger than the earth, and of a universe of suns and systems. And we are coming to think of God, not as outside

of nature, and making nature, and making worlds in a mechanical way, but to think of God as inside of nature, as in the laws of nature and through these unfolding its vast and perpetual order. We think of nature as evolved from within, and not as built from without; we think of nature as an organism, rather than a mechanism. The great thoughts of God have thus taken shape out of and around himself; and greater than his world-thought was his man-thought—the thought of beings that should share his own reason and self-consciousness; that should in their measure think his own thoughts of truth and beauty and goodness, and feel and know his own eternal life and love. And hence we are finding God, not alone in the great order of nature, but in our own reason; in the greater power of reason that can perceive this order of nature. And we are perceiving God in the sense of justice and love in our own hearts, and in the struggles of reason and right to assert themselves in each life, and in the history of the world. And thus the evolution of the earth, and of life and man, appears, not as, according to the carpenter theory, a something that was finished in six days, six thousand years ago, but as a Divine process still going forward; and God is immanent in all his works, and ever present in the reason and conscience; immanent now and always in his still unfolding world-thought and man-thought.

Having conceived of God, and the world, and man, after the mechanical theory, it was natural to go on and formulate all the other doctrines of religion in the same way. The strange story of the origin of evil was read, not as an allegory, but as actual fact or history. The first man, just made out of the dust, was placed in a garden; all the animals passed by, and he gave to each a name; but found no mate for himself; then he was put to sleep and a rib taken from his side, and out of this the first woman was made. Then this new pair are told to eat of the fruit of all the trees in the garden but the “tree of knowledge”—the very one they needed most; and then a serpent appears and tempts the woman, and she eats, and gives the fruit to the man, and he eats. And for this, they and their posterity, and the very ground are cursed; for this, they and their posterity are doomed to bodily pain and death in this world, and exposed to endless death in the world to come. And out of this conception arose the strange and unnatural doctrine of another and a higher being coming into the world to take the place before the broken law of this first unfortunate couple. This being kept the law; did no wrong himself, but he was put to death to satisfy the

claims of justice upon the guilty pair; and it has been taught that he suffered not only bodily death to satisfy the law, but also suffered the pains of hell that they and their offsprings would have suffered. And all this has been called Divine justice, and Divine mercy! And upon this has rested the Latin theology for more than a dozen centuries.

But our age is coming to look upon these things more spiritually, and to see in them other and different meanings than these gross material conceptions. Whatever may be the meaning of the second chapter of *Genesis*, we can no longer read it as literal history. Human beings were in our world long before the appearance of the Adamic race; and death had reigned in the animal kingdom for long ages before any human being appeared. We can no longer see the wisdom and justice of hazarding the destiny, not only of a supposed first pair, but of their countless offsprings upon almost the first act of their new and inexperienced lives. And our age can no longer accept as the greatest exhibition of justice and mercy, that which has no element of either; for what kind of justice is it, that punishes the innocent instead of the guilty? And where is the mercy that has no forgiveness, but exacts the full penalty, even if it be inflicted upon the one who never sinned?

And whatever may have been the origin of evil in any remote past, and however the consequences of evil in one may flow on down to others through the laws of heredity, we cannot think of all the sins of mankind as flowing from any one ancestral sin; and much less can we think of unborn millions as in any sense accountable or guilty for such a supposed sin. These views must be given up. Jesus looked upon little children and said, "Of such is the kingdom of God." Jesus taught the corruption of individuals, but he did not teach the doctrine of race-corruption; of total depravity. Little children, childhood as such, is not spiritually depraved; is not born of evil, but of good; the fountain of life is from God, and as such flows along in its own blessed purity. But this Divine life in the spirit of the child is strangely conditioned in—has its first human existence in a body; in the material environments of appetites and passions; and each little life, if spared on earth, whether in palace or hovel, has its mystic Eden; has its trial and its fall; its banishment from innocence and the consciousness of guilt; and to each one comes the "voice of the Lord God." Instead of one tragedy, of one race-fall in one man, each one falls for himself; and through all the experiences, and trials, and sufferings, and discipline of the spirit living in

a material body, the "knowledge of good and evil" is attained; and each soul learns that only the paths of goodness lead to the "tree of life."

And turning away from the gross material conceptions of the past, we are coming to see the world, not as ruled by the iron laws of a despot, but as under the government of a Heavenly Father who loves and pities all his struggling and suffering children of earth and time; that all punishments and sufferings are in love and for good, and leading on to something higher. And we are coming to see the life and death of our Savior, not as something to satisfy justice or to "reconcile God," but as the coming of God to man; the coming in his greatest fullness in this typical and specially prepared "Son of man" as the brother and the teacher, and the Savior of all. In him we hear the Father's voice, and see his pity and tenderness, his nearness to the struggling poor and the suffering, the sick, to the sinning and the dying. And in this way the soul is not burdened by the sin of Adam, but feels and confesses its own sins, and it need go to no distant court—needs no priestly mediation or sacrifice of burning altar or smoking incense, but comes to God, sees the Father's love and pity in Christ, and finds free pardon and peace, and the life and love of God flowing into and filling all its own life and love.

And thus the mechanical salvation of a material religion, in which baptism regenerated, and the bread and wine of the sacrament were the actual flesh and blood of the the Savior, is giving place to the spiritual conception of a salvation of character. Baptism still has its meaning as a figure or sign of inward cleansing; and the Lord's Supper has all its tender memories and associations; and both have their vows of consecration; but of themselves, they are powerless to affect any change in the heart. Each heart must turn from its own sins; make its confession and ask for mercy and forgiveness and the renewing of the Holy Spirit. Salvation is not a debt-and-credit affair; not a something to be settled in a court of law; but the love of the heart, and the glad obedience of the life. It is the loving relation of an earthly child to a Heavenly Father; and not a cold mechanical or forensic adjustment of formal relationships.

The doctrine of inspiration has also suffered—been loaded down with errors and confusions, through the mistakes of the material method of interpretation. Inspiration has been looked upon as a purely mechanical process, in which God was the writer, and man the mere instrument, or the pen used to put the divine words upon paper. And only a little removed from this mechanical conception,

is the verbal theory that made the writers of the different books of the Bible, the reporters as it were, of the words of God spoken to them. Moses, or Isaiah, or Paul, was but an amanuensis; writing down, word by word, what was dictated. And then, rising a little above this was the theory, that not the exact words, nor the precise forms of expression were given to each writer, but only the ideas; thus allowing each one to formulate these ideas in his own language, and to use his own style of composition. And this approaches nearest to the truth. But it is a mistake to suppose that all the ideas even of the Bible, such as dates and numbers and matters of history and geography, were thus inspired. They were matters of occurrence or observation to be noted and recorded; nor did Paul need any inspiration to write to Timothy about the cloak that he had left at Troas; and to request that it and the books and parchments be brought to him.

Inspiration, is inbreathing; breathing in the spirit of truth and life; opening the mind and heart to the truth and life of God, and being filled with these. And hence it was not the pens, nor the the words, nor the composition, but the *men* that were inspired; and as inspired men; men who breathed in the truth and the life of God; men who were instinct with the will and purpose of God in the political and social and religious life of their times, they wrote. And thus, "holy men of old spoke, as they were moved by the Holy Spirit;" and in many things their words are the words of God.

And in this more spiritual sense, inspiration becomes, not a stumbling block to reason, but a great and blessed fact in the life of our world. It means that man is not shut up to his little sense-world of seeing and hearing; it means that his reason and his conscience are open and sensitive to the influx of the Divine reason and righteousness. It is a great mistake to deny all inspiration—all inbreathing of truth and life from God; and it is scarcely a less mistake, to limit inspiration to the Bible; to limit it to the long ago, and hence deny it to the present. Men walk beneath the same skies now that they did thousands of years ago; they turn over and muse upon the same great questions of truth and duty and home and country and God; and the inspiration that filled David, John and Paul is not denied the earnest hearts that draw near to God now; but is still present unfolding the larger ideas of liberty and justice and brotherhood among men. All truth is God's truth; and this inbreathing and inkindling is not denied the minds who measure and

weigh the stars; it is present to lead judges and statesmen; it helps inventors and builders; it fills the souls of artists and musicians and poets; and it is breathed upon every holy scene of love, of sacrifice, of sorrow. It means that man is not shut off from God; that the heavens above are not brass, but bend low in mercy and tenderness, and that God is in his world and with his children; it is the realized promise of the Christ, "Lo I am with you to the end of the world."

The same materialized conception may be seen in the old doctrine of the resurrection of the dead. What the church desired to do was to preserve the idea of a perfect human identity after death; and studying this physically, they thought it must be a material identity; and hence they argued that there must be a literal resurrection of the actual body that had lived and died, and been buried in the grave. And perceiving that the body during life lost something of the material out of which it was made, as in cutting the hair, and trimming the nails, it was even argued that all these lost particles would be raised up. Then the doctrine lost a little of its grossness by the "germ theory," in which it was claimed that the body that died was not raised in its totality, but that a germ—something like the germ of the grain, or the seed of the plant or the tree, did not die, but lived in that germinal state till the resurrection, and that out of this the new body was formed. But now there are not many even among the orthodox churches, who care to argue in favor of either of these theories. And why? It is not that the Scriptures are changed, but that we are begining to realize that the body is not the man; but that man at center is a spirit, and that the identity is not in the material; in the house in which man lives; but in the real being; in the being that lives in the house of vitalized dust; and that death is not the death of the essential self; that the real man does not die at all. It is only his house that is destroyed. The real man rises up out of the grave of the body at its death; and this is the resurrection—the "standing up" after death in the spiritual body; this is the victory of life over death when "death is swallowed up in victory;" lost in the triumphant rising of the soul into its more perfect being. And this conserves the essential identity; the reason, the affection, the principles of the soul, that alone constitute identity.

And we find the same material conception giving color and form and outwardness to the old conception of the judgment day. It was "a day," a set time beyond the material resurrection. There was the judge on the throne, and the accused, and the witnesses, and

the formal sentence. All this was taken from the idea of an earthly court of trial and sentence, where persons appeared amidst all these material surroundings. And as the scene was pictured, it was powerfully dramatic; the descending angels, the opening graves, the judge on the throne, the assembling millions, and each on coming forward to receive his sentence of doom to an endless material hell, or hearing the glad welcome to the city of golden streets, and harps and crowns. But now, we are beginning to find the spiritual meaning of all these things, and hence we are finding the judgment throne within our own breast, and the judge is there; conscience is the judge, the voice of God within; and the "books" are there—there in the never-dying memories of what we have done and been. And hence, the judgment day with each one is here, and now, and all the time; and men, and women are carrying the sentence, or the approval, in their own hearts; and the good are going to the "right hand," and the bad to the "left hand." And here in our world, great judgment days, days of national judgment come to mankind, and these are comings of the Son of Man in judgment, as in the destruction of Jerusalem, and in the fall of Rome, and the Reformation, and in the war of the Rebellion in our day and country.

And from this it is easy to see the old material conception of heaven and hell. It was a part of the mechanical theory of the world and God, and of man, and sin, and atonement, and the resurrection, and the judgment. And hence, hell was described as a prison with iron doors and chains, and burning with material fires of brimstone. Into this awful prison the wicked, with their material bodies just risen from their graves, and departing from the presence of the angry judge, and bound with these fiery chains, were to be cast, and tortured by gloating fiends forever. Nor have these material views departed from our world yet. One of the editors of a Methodist Advocate, writing upon the severe heat of the past July, sought to make it more impressive by contrasting it with the world of fire to which the wicked were going.

But the more thoughtful minds of our time are finding the heaven and the hell of souls where they find the judgment; that is, within. The loss, the waste of power that attends sin, the writing on the pages of memory that no time can efface, and no water of baptism wash out; the memory that one carries forever with him, wherever he may go; and the voice of conscience that can never be hushed; the wrongs one has done to the helpless, the suffering he has caused, the innocence he has betrayed, and the condemnation

crying from the eternal voice of right. Oh, these are hell; and the war of evil passions within—lust, hatred, revenge, this is hell; in this or in any world, now and always.

If one turn from his sins and do right, they are forgiven of God; and only in this way can any one make peace with himself; with his own conscience. If one has done wrong to others, taken their property unjustly, or injured their reputation, he can make peace with his conscience, and with eternal justice, only by trying to make restitution; if his heart is full of envy and hatred, he can find peace only in finding a new heart of love to God and man. And when the soul is at peace with itself, at peace with its own sense of right, at peace with justice and mercy, at peace with man and with God, and man has in his own breast the blessed fruits of the Spirit in gentleness, and patience, and long suffering, and forgiveness, and joy, and hope, Oh, that is heaven. Identity—personality will always know locality or place; but no place can make heaven without character, and with heaven within no place can be a hell. It is not where the soul is, but what it is, that makes heaven. "Nothing evil can befall a good man in any world."

And it was only natural that from a material conception of an atonement, whose benefits were available for each one only during this life, and expired by limitation at the moment of his death, there should arise the doctrines of a time-probation and endless punishment. But to the spiritual vision, the reconciling work of God in Christ deals with the souls of men; it operates in the realm of character, and moves along the everlasting principles of the justice of love; and hence transcends the narrow limits and conditions of the few years of earth. It is not a question of time, but of love and right, and the power of love and right to overcome sin and rebellion. And hence to such a vision all the redemptive agencies and processes in the training of souls here are seen moving on to the life beyond.

Oh, friends, how tremendously real does religion appear to the spiritual understanding. God is here, present in all natural law, present in all truth, present in all the justice, and love and mercy among men. Man is immortal now, souls are rising out of the graves of death; the judgment day is going on, and heaven and hell are present realities. And thus are we passing from the narrow material conception of religion, to its broader and deeper spiritual meanings.

[Sunday, October 2d, 1887.]

A NATURAL RELIGION.

Doth not even nature itself teach you that, if a man have long hair, it is a dishonor to him? But if a woman have long hair, it is a glory to her.

1st Cor. ii: 14-15.

In these words the apostle appeals to great nature to settle what may seem at first thought to be a very small question. It is a question of propriety, or of the natural fitness of things in the becoming adornment of man and woman in the style of wearing their hair. But even in this there is a far-reaching suggestiveness; a hinting at the fact that the superficial proprieties of life are not arbitrary, but rational; that they rest upon some deeper and it may be occult reason hidden away in the nature of things.

Why is it a dishonor for a man to wear long hair? And why is that which is a dishonor to man the glory of woman? It is not a something that rests upon any arbitrary custom, or the changing styles or fashions. There is a deeper something upon which these rest, and that is found in the peculiar and constitutional elements and qualities that differentiate the sexes, and that naturally inhere in or belong to man as man, and to woman as woman. Man is made for strength; for physical endurance and courage; for hardships and the rough and hard work of the world. And when we stand down in his nature and see what he is for, then we perceive the incongruity, the out-of-placeness, of his "wearing long hair," and affecting other femininisms of the tender and beautiful. In this may be seen the philosophical absurdity of the "dude." And just as plainly may we see the philosophical propriety of the becoming, womanly adornments of "long hair" and flowing garments that not only enhance her personal charms, but represent the gentler qualities of her nature, the beauty of the spirit within.

Having thus found that the teaching of nature in a matter so simple as that of the appropriate dress of man and woman, is rational, and rests at last not upon superficial customs, but upon the deeper reasons found in the nature of things, we can hardly stop with this one lesson. If nature be so wise a teacher in one instance, why not in another? Why should not this teacher tell man how to eat, and how to work and rest; and how to talk and sing; and

and how to live and love ; how to be honest and truthful ? In other words, is there not more in a truly natural life, and a natural religion, than has been generally thought ? Have we not, somehow, come to think that nature is wrong ; that it is untrustworthy ; and that man's chief work, and especially in religion, is to fight the natural and to get as far away from it and become as unlike it as he can ? And do we not find as a result of this that much of the life of man has been taken out of its proper and restful harmony, and has become superficial, and strained, and unrestful, and unsatisfying ? And, as Prof. Drummond says, "many people are making themselves very unhappy, trying to be religious."

Let us try to study this great subject and see if we cannot find some way out of this confusion and into the broader and clearer fields of light and truth. And for convenience, or that we may have parts of the subject before us in succession and not all at once, let us draw an imaginary line and first call that natural which is beneath the plane of our own being. And then we may divide this lower world again into the organic and the inorganic. The unit, or central point of the inorganic world, is the crystal ; that of the organic is the cell. Out of crystals are formed the rocks, and the minerals, and soils ; with their attractions and repulsions, cohesions, angles, forms, and all the qualities by which the different substances are known. Along these lines and laws the lifeless world moves on from age to age, attended by the mighty forces of heat and cold, and gravity. But is there anything wrong or even imperfect about all this ? What strength has nature put into the rocks and the iron ; what fineness into the texture of the marble ; and what beauty in the pure crystal ; and what value in the gold ?

Or, beginning with the unit of the cell, what vast orders of life have been unfolded ! From the simplest germs have arisen the great forests ; and could we ask or think of anything more beautiful than the trees and the flowers, or finer than the harder qualities of wood ? And think, too, of the amplitude of nature in grains and fruits for the food of man and beast. Here is nature, untouched by man, and waiting to be lifted to higher uses and beauties by his thought and labor. And in the realms of animal life, reaching all the way from headless mollusk and flying serpents up to the antlered deer and the singing birds. This is nature, and the young of each species come naturally into perfect life, and are properly clothed ; and such a thing as an intemperate, or lazy, or

filthy wild beast or bird is unknown. Have you not observed that outside of domesticity everything is healthy, beautiful, and clean? That is nature.

You have to come to man to find dirt and drunkenness and idleness and lust. Man is the only unnatural creature on earth, and the explanation is in this: the brute creation live by instinct; man is intended to live by reason. Animals do by nature what man has to learn to do as an art, as an acquirement. As an animal, man has but a few controlling instincts, and even these need to be supplemented by reason. As a moral being, man has conscience; but this has to be enlightened, and both reason and conscience are joined on to appetite and passion, and hence the struggle between the animal and the rational and spiritual in man. And hence, also, when man lets go of reason and conscience and drops down to the basilar, he falls lower than the animals, for he is not arrested by their larger instinct, but left to flounder in the depths and wallow in the mire.

And here is the proper place and work of education and religion in teaching and elevating the individual and the race. But what should the most enlightened reason and conscience do? Should they try to lead man to nature, or away from nature? That depends measurably upon what we understand by nature, and man's relation to the natural order of things. As a physical being, man is conditioned in physical laws, and if, by any possibility, he could be taught to observe these laws rationally, as perfectly as the brute creation observes them instinctively, it would, in so far, be the physical salvation of the race. It would put an end to dyspepsia and all the diseases that arise from improper eating; it would be the end of intemperance and drunkenness and lustfulness. It would bring in the millenium of health and cleanliness and physical beauty. And if, by his higher reason, man would learn the thrift and economy of the bee and the ant, the poverty of the world would soon disappear.

And that would be simply getting back to nature, back to the great natural order in which the insects and animals live by instinct, and do so shame man in his abuse of reason and natural laws.

But it would be a mistake to limit nature to this lower plane. The great natural order rises from the mineral to the vegetable, and from the vegetable to the animal, and from the animal to man. And whilst man is related to the animal, he carries the physical to

a higher plane, and transcending the physical, rises to the higher realms of reason and conscience. But in doing this, does he transcend the higher natural? Must we think of the higher natural as somehow unnatural? Certainly not. And this is the great mistake of civilization. Society has unnatural habits of living, of eating and dressing; unnatural methods of education, of mental and moral training; and most of all, an unnatural religion.

Let us look for a moment at a few of the unnatural things in the life of society. It is not the intention of nature that man should live wholly as the animals live. Man is endowed with higher powers, and sent forth to do a higher work. Instead of digging a hole in the ground or herding in the woods and forests, he must build houses. Nature does not provide a covering for his body, and he must spin and weave his garments. Man is not intended to live upon wild fruits and roots, but to till the soil, to tame the wild orange and apple, and to kindle a fire and cook his food. But in all this he should be in harmony with the higher natural plane upon which he lives.

The reason of man has invented the art of chemistry—the art of taking to pieces and re-combining the elements and forces of nature. And as a result of this we have the concentrates, the condensations of the active principles of drugs; we have alcohol and morphine and all forms of narcotics and intoxicants, and condensed and adulterated foods. Nature protests against excesses; the poor human stomach and body cry out with pain and suffer from disease, and the appetites and passions are disordered and inflamed; and men blame nature, and complain of Providence, and take medicine, and wonder why this is such a sickly and sinful world. O, if we had a temperate world, how many ills and sins would disappear! Nature means health—aims at health—teaches temperance and purity, and could we understand her laws, and live by them, we might be able to better resist the sudden changes of weather, and to overcome by higher knowledge the poisonous malarias that still infect the air.

Nature leaves nothing naked, but clothes the little “children of the forest,” and the animals that roam wild, with appropriate garments, and covers the trees with bark and leaves, and the earth with grasses, and spreads the mosses over the rocks and fallen trees; and the highest art would not change the color or texture of all this wondrous apparel. Nature teaches the appropriate in

man's dress; but what trouble we have with fashions and styles; how much time and worry and expense; what jealousies and rivalries; what nervous wear and waste; and, after all, how little real comfort! And the same desire for change and novelty, especially in our country, extends to houses, and furniture, and carriages, and almost everything with which we have to do. Beauty and convenience and comfort should somehow be combined in all these things; but they are to be found in a closer conformity to the natural; and we should learn that "the life is more than meat, and the body than raiment." Health is beauty; and a mind well informed, and a heart full of love, are the richest adornments. Without these, all else is a vain show. The way to have rest is to be intelligently natural; and we cannot improve upon nature's ideals. We send missionaries to China to teach the poor heathen mothers not to cramp the feet of their little girls, and there is hardly a natural foot in America.

Nature works, and nature rests; plants and trees, and birds and animals rest and sleep at night; man turns night into day; works all day, and works and plays most of the night, and then wonders that he does not feel well in the morning. Our world needs a more natural way of living, and then there will be less hurry and worry; and when man learns to live upon his plane as naturally as animals live upon theirs, life will have less of cold conventionality, and more fullness and spontaneity; many of its needless cares and burdens will be cast off, and the soul will know more of nature's great peace and rest.

And thus it appears that the nearer man gets to an intelligent understanding of nature, to what nature is and means, the nearer is he to a normally perfect physical life; to perfect eating and drinking, and work and rest, and health and beauty. And now the question arises, does nature stop here, stop with the physical; or does it rise up into the realm of the intellectual, and the moral, and the religious? And that is to ask, are intelligence and goodness natural or unnatural? And the answer to this depends upon our conception and definition of what nature or the natural is.

The well-intended effort to emphasize the divine and the spiritual in religion by emphasizing the miraculous has, I think, led to not a little confusion and misunderstanding of the real facts in the case. The result has been to limit the natural to the material; and to practically remove God from His world. Nature has been

thought of as a something apart from God, existing by itself ; and almost of itself. And another result of this, again, has been that instead of looking for God in nature, in all natural laws and phenomena, and in the reason and conscience of man, we have looked to see God coming to the world in some miraculous interference with nature. More emphasis has been placed upon the account in the Book of Joshua of the sun and moon standing still than upon the immensely greater fact that there is a sun and a moon, and the tremendous fact of their places and orderly movements in a vast universe of suns and planets and satellites. Of the one amazing fact there is no possible doubt ; it is forever before us, and appealing to our reason, and attesting the continuous presence of an infinite intelligence and power in nature in all worlds, and through all time. But how many seem to forget all this, and to try to hang their faith upon an unverifiable record of what they call an unnatural disturbance of this eternal order. Such a conception of things seems to find more evidence of a God and a revealed religion in a few hours of the unnatural than in thousands of years of the natural.

And the same line of thought may apply to the general course of history found in the Old Testament. On the one hand, there is a well-defined moral movement in the religious development of a certain people, of their education in moral ideas and principles ; that in them and through them were unfolded and carried along great world-truths of God and religion. And in all this there is the manifest working of a "power, not ourselves, that makes for righteousness." These are unmistakable facts ; the people and the truths are in the world to-day. But all this evidence of God and of a divine religion ; evidence that appeals to the reason and the conscience of the world ; seems to weigh but little with those who are seeking the evidences of truth in the unnatural, and hence find stronger proofs in the reported fact that an ax floated in the waters of the Jordan at the word of a prophet.

And so, when we come to the New Testament, there are the undoubted facts of the divinely moral character and life and teachings of Jesus Christ ; of world-truths and a world-example of the heroism and self-sacrifice of a divine and suffering love. And all these truths are in the world to-day ; and the life of the Christ is in the world ; and all these appeal to the reason and the conscience of mankind ; and this divine life is making the world better ; is

opening the doors of prisons and breaking the chains of slavery; is enthroning conscience, enthroning liberty, and justice and brotherhood; is giving strength to bear burdens; giving comfort in sorrow, and hope in death. All these are blessed facts, and we find no tax upon reason in believing them. But there are certain statements in the historical settings of the life of the Jesus of history, about turning water into wine, and feeding the multitude on a few loaves and fishes, and healing the sick and raising the dead; and to the minds that find more evidence of God and the divinity of Christ and religion in signs and wonders than in reason and right, these things are emphasized; and to other minds they become stumbling blocks in the way of faith.

Do you ask me if I believe these miracles? I say, we have no means of certainly verifying the accounts given, nor have we any means of certainly disproving them. They are bound up in the history of a great and good life; they are supposed to be the observations and statements of good men who gave their lives in following this great leader. To my mind, the inherent improbability of their truth is less than it is to many others. I think of God as in Christ; as in man; as in all life; in all nature; as controlling nature; as superior to what we call nature; as cause is greater than effect. Nature is the expressions of God. Without God, there would, and could, be no nature. And hence it would be a very thinkable thing for God to change water into wine, and feed a multitude, and cure the sick, and call back a departed life. And it is, hence, not impossible, or even so improbable, that he may have done these things to convince that sense and wonder-loving order of minds that seem to need the evidences of the senses, or of signs. But even then, they were not miraculous in the sense of being unnatural or contrary to nature, but perfectly orderly in the realm of the higher natural, and suggestive, also, of what man may do, and in many things is now doing, as he is finding his own higher powers in the higher natural. It is perfectly natural when one man can, by the aid of machinery, of the sower and the reaper, increase "five loaves" till they would feed five thousand; perfectly natural to talk with a friend in Milwaukee, or send a message across the ocean; and not unnatural to control disease and prolong life. Nor will it be unnatural, if by the realization of the Divine in ourselves, that we are Divine in our reason, we should be able to assert and maintain the victory over sickness, and to

leave our bodies at last, not forcefully, but willingly, as we lie down to sleep at night.

But suppose all the recorded physical miracles of Christ actually occurred, in the scale of evidence they are almost as nothing compared to the perpetual order of nature. What is making a few perkins of wine, or feeding a few thousand people, compared to the greater facts of the continuous laws of life by which wine and bread have been produced, and the millions been feed through the long ages? What a little thing is it to heal a sick man, or call back a departed life, when compared to the greater fact that man is; that life is? And what are these, and all physical phenomena, compared to the greater fact of the reason in man that comprehends them; the self-consciousness that knows itself, and knows God and right? How greater than storms upon the seas, and setting suns, and seasons, is the life within? And how much nearer and more convincing than all external authority or evidence, is the witness of the Spirit, "witnessing with our spirits that we are the children of God?"

And now, what is a natural religion? A natural physical life is found in the most perfectly harmonious relations between all the parts of the living body; and between these and its material environments. A natural mental life is in the harmony between mind and body; and between mind and the great world of truth. And a natural religion is the harmonious relation of the moral and spiritual nature of man with his moral and spiritual environments; it is harmony with right, with justice, with love, with God. The highest perfection of man is in the moral development of body, mind and spirit; a sound mind in a sound body, and a pure and loving heart joined on to the highest reason. An athlete has physical perfection; the trained scholar and thinker has the mental; the prayerful and conscientious soul walking with God has the spiritual; the ideal life should have the three in one. And were the world full of such, we should have an ideal world of health, of intelligence, of happiness, of righteousness, and peace and joy.

But how sadly marred and broken and out of harmony are our poor human lives! What sickness, what ignorance, what sin do we see all around! The birds and animals are healthy and beautiful; men and women are feeble and deformed; they are temperate and pure; men are drunken and full of lust. Sullivan goes with his trained and splendid physique to fight other trained animals.

Men of long arms and far-sighted acquisitiveness reach out and gather in the treasures of the earth and revel in luxury; and widows and orphans cry for bread. "Doth not even nature teach us" that there is something wrong in this; that it is not a perfect, natural order? And often we see the perfect and the imperfect joined together, as the great minds of Descartes and Buckle trying to do their work in bodies too weak to bear the nervous strain; or the glowing zeal and wrapt piety and ecstasy of a St. Theresa toiling along with her broken health in a convent; or Elizabeth Barret Browning writing her immortal poems upon pillows of pain. Into such a sin-broken and discordant world the Christ came. No wonder that he wept. Paul saw all nature in travail and pain; saw the agony and tears of things; and the loving John saw all, and saw the coming day when "God would make all things new." I thank God, the sick and the poor and the ignorant may now have the "peace that passeth understanding" and the hope eternal.

A natural religion seeks, not to get away from nature, but to get near to nature, and to find God in nature; and to find in all the laws of nature ready and powerful friends and helpers. But a natural religion need not, and does not, stop upon the lower planes of the natural, but seeks to rise up into the higher natural, where truth meets reason, and love meets love, and the soul meets God. The natural and easy way to be healthy is to live in the laws of health; the natural development of mind is in the pursuit and use of truth; and the natural religion is to walk with open and receptive spirit before God; to hear and obey the voice of God in every call to duty; in the voice of conscience; to cultivate friendship and love among men, and to trust in God as you trust in the seasons for bread; to trust in God as you trust in an earthly father and mother.

O, that we could see religion in its beautiful simplicity and naturalness; not as a striving after the unattainable, the unthinkable, the unbelievable, but as a life of child-like trust and obedience; as honor, as truth and justice, and as kindness; as love to God and man, and trying to do good in the world. In such a natural and rational faith, life will not be dreary, cold and barren, but all its days and years will be full of earnest work, full of present interest and future hope; and at last we shall trustfully commit our worn-out bodies to the dust, and lovingly, gladly, joyfully, trust our spirits to God, and go away to the land and the life beyond.

[*Sunday, October 9th, 1887.*]

LIFE IN THE FLESH.

I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me.

Gal. ii: 20.

Self-consciousness is the one most distinctive attribute of man. It is this that differentiates man from, and lifts him above, all the lower orders of life. To be able to say "I" and "I live," is the tremendous affirmation of a personal existence that is realized; that is thought upon, and at least partially understood. It is the consciousness of the amazing fact that we are; and that the great world is. It may, and does, transcend our powers to understand how anything can be; and it is not less difficult to understand how things could not be; or being, should cease to be.

The earth is; but it does not know that it is. This autumn-time of falling leaves and fading flowers, is; but it does not know that it is. The sun and the stars shine forever; but they do not know that they are, and that they give forth light. The fishes that fill the sea, and the birds and animals that fly in the air and live upon the land, have instinct, and perhaps a measure of reason; but we can hardly suppose that they have introspection; that they ask themselves why, and how, and for what purpose they live. But man knows that he is; he reasons with himself, and about himself; he knows that as a material organism he is conditioned in, and related to, a material world; and he knows that as a rational being, he is conditioned in and related to the higher worlds of truth and righteousness. And it is wonderful when we contemplate the wide range and sweep and significance of the facts and experiences that are crowded into this personal consciousness.

There is the realized fact of a personal existence; of the "I"; that I am; that "I live." Not individuality, or separateness alone, but personality. Trees and things have their separateness by which one is not the other; but man has not this alone, but that which

gives to each human being a conscious and distinct self-hood. There are more than a thousand million of these separated, self-conscious beings in our world. Each one not only lives a separate physical life—eats and sleeps and breathes for himself—but each one has eyes and ears by which he perceives light and sound, and color and beauty, and articulates speech and song. Each one has a complete outfit of a physical life. And each one has his own little world of reason; of thought and volition; and his world of conscience, of right and wrong, and hope and fear. And the amazing result of this is, that there is practically a world, a universe, for each one. The birth of a child means that another body, with all its powers and out-reaching senses, has come to live in a world that is; come with feet to walk, with hands to work, with eyes and ears to see and hear; with a mind to know truth, and a heart to know love, and a will to choose, and a conscience to approve or disapprove. Each new being coming into conscious existence, is the same as the creation of a new universe, for it is the coming of one to realize the universe that is. The waters of the Niagara flow on, and the Falls plunge and roar and throw up their rainbow hues in the light of the sun from age to age; visitors come and go—eyes to see, and minds and hearts to think and feel; but these travelers do not carry away this great natural wonder, but leave it for others. And so is the vast creation for the coming and going generations of men. We journey over the same earth, and sail the same seas, and look upon the same skies that others traveled and sailed and saw a hundred or a thousand years ago.

When we study in particular some of the facts and experiences realized in our personal consciousness, one of the first and most striking is, that we are living in the flesh, living in vitalized material bodies. In our text, Paul speaks of this strange fact and experience as “the life I now live in the flesh.” But Paul knew too much of philosophy and of Christianity to lose sight of the far greater fact of the “I;” of the “I” that lives. To Paul’s thought, it was not the “flesh” that lives, but the “I” that “lives in the flesh.” The difference is world-wide, whether you make the “flesh” the man, or the “I” that “lives in the flesh.” And somehow this important distinction, though not in its fullest realization, has been perceived by mankind generally, and the great truth has been carried along in the common language of every people. What do we mean when we say, “my head, my hand,

my body?" Do we not express the thought that we own our bodies, and that they do not own us? That our bodies are ours, that they belong to us, and not we to them? And in this common feeling and belief, is the profoundest Christian philosophy.

The fact that man "lives in the flesh" does not constitute an exception to the general order or plan of nature, but is directly in the line of that deeper conception of things that sees the divine ideas or thoughts taking shape in material forms. All nature is but the expression of the thoughts of God, and not a blind fortuitous concurrence of atoms. In the colors and forms of flowers and trees, in the plumage of birds and the graceful movements of all animal life, we see God's thought of material beauty; and in the revolutions of planets and systems we see his thought of order. And so we are already in the line of the philosophy of the Incarnation. The word Incarnation, *in* and *caro*, or flesh, means that which is clothed with flesh; but we have seen that all the lower creation is a clothing of the divine thought with animate or inanimate forms. And when we come to the higher being, man, we find the same thing, only upon a higher scale. The divine thought of beauty is clothed in the form and color of the wild rose; the thought of power and order is seen in the heavens; the divine reason and love and right are incarnated; infleshed in the reason and love and justice of man. And when we approach the distinctively Christian doctrine of the Incarnation, or of clothing the divine in a human form in the person of Christ, from this standpoint, instead of creating mental difficulties and putting a burden upon reason and faith, it appears perfectly natural, and as a something to have been expected.

And why? Because the fact of the Divine thought being clothed in outer forms is in all nature and life. And if in the unfolding order of things we see one form of creation rising above another—the higher transcending the lower, till we come to man, in whom dwells the reason and the love of God; man, who is the "offspring," the "child of God," we are already on the plane of being where the diviner man, or the Christ, stood. And if out of this soil and field of a divine humanity there arose an Enoch and a Moses, and the Prophets; and if there arose such thinkers as Socrates and Plato, and poets like Homer, and such religious reformers and teachers as Buddha, Zoroaster and Confucius, why should there not arise a Christ who should be "the express

image" of God; one in whom the fullness of God should be revealed? How natural and easy thus to approach and believe in the divinity of Christ? That he was "Immanuel"—God with us. The trouble with many is that they think that religion is a strangely unnatural something, and that they must approach it in some unnatural way; that they must think of the reason and love and justice of God as wholly different from these qualities in man; must think of man as a "miserable worm of the dust," and must think of God as "the great unnatural," and away off in some remote part of the universe, and as angry at these worms of the dust; and must think of Christ, not as a brother, born of woman, and filled with the divine life and love, but as an unnatural being, brought in to fill a break or gap in creation; that they must believe some difficult thing. And that is what they call "salvation by faith." No wonder they attach such a great value to it, and think that every one who cannot believe it, ought to be lost and punished forever.

I tell you, my friends, we must think of man differently; of man as in the "image of God;" and we must think of God as immanent in his universe, and as revealed in the reason and conscience of man; and then we shall not find it necessary, like the Arians, to try to explain the mystery of Christ by making him out as the incarnation of an angel or some mighty spirit from heaven; nor need we deny his divinity, nor his Deity, for lo, the Deity is revealed in a lower measure in all men; and in a higher measure revealed in the higher men of earth; and in the highest, fullest sense revealed in Jesus Christ. O, my heart throbs and my spirit rejoices in this consciousness of the nearness, the oneness of God with Christ; of God with man. And when we thus stand near to Christ, and see God in Christ, and feel in our measure the same life of God in our own hearts, then we can understand the mission of Christ to reveal the Father, to reconcile the world to the great law of right, and through the suffering of love, win man to God, and fill him with, and character him in, the righteousness of God.

But still we have before us the strange thought and fact that "the life that we now live is in the flesh." Our flesh is the garment, the clothing, of the spirit. It is the spirit that informs and animates the flesh in the body, and not the flesh that produces what we call the mind, or the real man. And when we think of the body of man as the house in which he lives, and not himself, we

look with a deeper interest upon its wonderful structure. It is not alone a physical body adapted to the physical functions of eating and drinking; a body whose backward-reaching parts are joined on to the laws of matter, and are largely involuntary or out of man's control in their action; but it is a body lifted up, standing erect; a body with forward-looking parts; with face and features of finest expressions; and an almost supernal nervous organization suited to the uses of reason, and a heart sensitive to love and justice. Paul reasons, that there are many kinds of flesh; the flesh of fishes and birds and animals, and the flesh of man; and it is a curious fact that the same kinds of grain or food eaten by different orders of life, produce in each the flesh of its kind. Such is the wonderful working of nature. And such are our human bodies of flesh; built up from all the elements of nature. We live now in houses of flesh; they have grown from infancy to the strength and beauty of manhood and womanhood; we walk and live, and think and love in these bodies of flesh; they grow old, or sicken and die; their strength "is soon cut off, and we fly away."

This flesh-life, or "living in the flesh," is not a matter of our own choosing, but a form of being that is of Divine appointment; and I may say, has been imposed upon us. It is not without its inconveniences, and even hardships; but it is attended with many forms of compensating pleasures, and we must suppose is wisely adapted to the great ends for which it is intended. It involves the necessary labor of caring for its needs; of providing food and raiment and shelter; and this constitutes a large share of the work and burden of our world. But this care is, in itself, a most valuable training and experience for the real man that lives within; and the conditions are such that no one can escape its demands and responsibilities. Each one is so intimately related to his own body, to its needs, and its pleasures and pains, that its care becomes a matter of intensely personal, and even selfish concern. His physical body is his nearest environment, and the medium through which he comes into relations with the great outer world, and the care of that which is nearest to him—that which is for the time a part of himself, is a first and very important part of his training and experience. It is the religion of the body; the religion of industry, and temperance, and purity, and under the Divine plan, it is attended and closely followed up by the near rewards or penalties of obedience or disobedience.

But this is not all. It is one thing to "live in the flesh," and to use the flesh as the servant of the soul, and it is quite another and different thing to not only "live in the flesh," but to live *for* the flesh. And here is one of the things upon which Paul speaks so often and so earnestly. He emphasises the rightful lordship of mind, of reason, of spirit, over the body; and insists that the body, with its members, should not be used as the instruments or means of unrighteousness, but of righteousness; that the body should be the temple, not only of human reason and right, but "the temple of the Holy Spirit;" and from such a standpoint, he puts in the strongest possible light the sin of prostituting this temple to unholy purposes; and also the naturalness and certainty of the penalties that must follow. "If ye live after the flesh," follow the blind leadings of the appetites and passions, "ye shall die." "The lusts of the flesh, the lusts of the eye, and the pride of life shall perish." "But if ye, through the spirit, do mortify—crucify—the lusts of the flesh, ye shall live." Oh! what an indescribably sad thing it is, to see an immortal mind in bondage to the flesh; led captive by the sins of the flesh; becoming the willing slave to drunkenness and debauchery and crime. And how divinely beautiful to see the body ruled by reason and right, and used as the instrument for accomplishing the holy purposes of the spirit.

And now we are at a point where we can better understand what Paul means when he says: "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."

First, there is the near and natural thought that he had crucified the flesh in so far as not to be led by it; not to live for the mere sensual and selfish gratifications of the appetites and passions. He says in another place, "I strive to keep my body under, lest after having preached to others, I myself should be cast away." Alas, how many preachers have fallen through the sins of the body! Paul's idea is that of the supreme mastery of the spirit over the body, so as not to be led by it nor ruled by it. He did not mean any unnatural punishment of the body, nor unreasonable self-denial, but that the body should be crucified, die to sinful and unholy uses, and become "the instrument of righteousness." But this crucifixion, or dying, is followed by another and higher form of life: "I am crucified," dead to selfishness and sin; "neverthe-

less I live; yet it is not I, but Christ that liveth in me." The life of Christ, the Christ spirit, the "mind that was in Christ," had so possessed his own soul that he could say, "it is Christ that liveth in me."

And this is the deeper and practical meaning of the doctrine of the Incarnation; not that it is an unnatural and an exceptional fact in Christ, but that the life of God should be incarnated in all men; that all souls should rise into communion and fellowship with the "Father of the spirits of all flesh." Paul says: "Let the mind that was in Christ be in you"; this mind waits to come in and possess you; do not hinder it by pride, or self-will, or sin, but "let it be in you." Jesus says: "If ye keep my commandments, I will come in and dwell with you." God is evermore seeking to incarnate himself in the life of man, in the life of each soul, and in the life of the world. "Behold, I stand at the door and knock; if any man will hear my voice, and open the door, I will come in and sup with him, and he with me;" and the Holy Spirit comes now to your breast and mine; Oh, will we open the door and let him in?

Another and related meaning of being "crucified with Christ," has reference to the argument of the apostle upon justification. He argues that men are not made righteous by circumcision or the observance of any other, or all, of the rites of the ceremonial law. Justification, or righteousness, is not a form, but a state of the soul: it is to have the life of Christ within; and this is to be found, not in ceremonial observances, but in giving the whole heart and life to God. And how sadly has theology erred in making justification an acquittal, or release from penalty, granted by the court of heaven in view of the penalty having been executed upon Christ as the substitute before the law for man; and in teaching that "we are accounted righteous before God only for the merit of Christ, and not for our own works or deservings." That is the cold legal view of salvation, not from sin, but from penalty. Paul teaches that we shall be "rewarded according to the deeds done in the body." Jesus teaches that the souls who have "fed the hungry," and "clothed the naked," and "visited the sick," shall stand at his right hand. The Scriptural idea of salvation is to get men out of sin, and not out of penalty; that the soul is to be made pure, and won into, and characterized in, the life of God; and then the penalties are lost and left behind with the sins. Justification

is righteousness; and man is not "accounted righteous" for the "merit of Christ," nor for any other cause, until he is righteous; and he can become righteous in no other way than by forsaking his sins, and "doing that which is right," and then God will fill his soul with love and peace and purity.

And now, again, we can understand what Paul means when he says: "The life I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." He does not say faith in the Son of God, but "the faith of the Son of God." That is, he had got hold of Christ's faith; had come to believe what Christ believed; and the natural result of this was the grander up-lifting and out-reaching of his own life. A man's real beliefs become at last the criterion, the motive, the measure of his life. Faith in its deeper sense is not a mere assent of the mind: morally and religiously it is a becoming, a being. The man who really believes in truth will be truthful; for there can be no possible counter-balancing motive strong enough to determine him to be anything else. The man who believes in honesty will be honest; the man who believes in kindness will be kind; and he who believes in temperance and purity will be temperate and pure.

Men believe in a few great natural laws. They believe that fire will burn, and they try to keep out of it; they believe in the law of gravity, and they do not jump off of high buildings. When they come to see truth as the law of the universe, and justice as that law, and love as that law, and to see the certainty and the sequences of moral law, they will avoid all falsehood, and injustice, and cruelty. The peculiarity and power of the "faith of the Son of God" were in the fact that he stood at the great centres and saw the truth. He not only saw the truth, but he was the truth. "I am the truth," he said, and "I am the life," and "I am the way." With Christ, words and thoughts were things—the tremendous realities of the universe; and hence he did not merely talk about them, but he was one with them. He saw the Divine ideas embodied in worlds, and all life and progress; and he saw the power of love to save.

We see how this real faith moves the life of men and women in our world when it becomes so real as to be a part of themselves. We see how they are honest and truthful at any seeming sacrifice because they believe in honesty and truth; believe that the universe is built upon these principles; that all nature is true; that

God is true and just. And we see how some who only profess great faith, and profess religion, can lie and cheat. We see how soldiers who are patriots, who believe in law and liberty, and who love their country, find it easy to endure all hardships and even to die for their flag. We see how the faith and love of mothers watch over cradles, and follow their erring sons and daughters in all their wanderings, waiting, praying, for their return, as they know God and the angels wait.

Oh! the Christ stood at the centres of truth, and his great faith took hold upon the everlasting realities,— he saw the long way of life and the sad tears of love and the struggles of a sinful world; and his great faith found its way to the manger—down so low that none could be lower; and that faith moved among the hungry and the sick and the dying; it endured the Cross, and prayed for his persecutors, and beyond death hurried away to the spirit world to preach the Gospel to lost souls; for he saw that life is stronger than death, and love stronger than hatred. And Paul got hold of this “faith of the Son of God,” and it revolutionized his old life, lifted him above his old narrowness and prejudice; it filled him with all the life and power of love, and he went forth glad to live and labor and suffer and die that others might be won to the higher peace and joy.

Paul felt that the present order of things was provisional, and not permanent; and hence he said, “the life that I *now* live in the flesh”; and when he came to lay down that life, he said, “I am now ready to be offered up; the time of my departure is at hand; I have fought the good fight; I have kept the faith; I have finished my course with joy; henceforth there is laid up for me a crown of rejoicing, which the Lord the righteous Judge shall give me at that day; and not for me only, but for all that love his appearing.” O friends, brothers, have we the faith that lifts us above selfishness and carries us out into the great world of humanity? Soon we shall put off these garments of flesh, and stand out in the world that is real; and when our bodies lie cold in the coffin, may it be said, those feet were swift to run on errands of mercy; those hands were stretched out to help the needy; that tongue told the truth; and that heart was full of love to God and man.

[*Sunday, Oct. 16, 1887.*]

THE RENEWAL OF LIFE.

For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day.

2d Cor. iv: 16.

The first concern of each one must naturally and necessarily be for the "outward man." Each human body is a living organism, related to and conditioned in certain outlying and larger material environments. The nearest and most vital of these is the relation of the lungs to the air; to that invisible, colorless, tasteless and elastic fluid that, like an upper ocean, lies above the earth, and presses down upon it; so that man, living upon the top of one world, is at the bottom of another. And if from any cause his communication with the air be cut off, he dies instantly from suffocation. This vital organism is also related by its prehensile organs—the hands, and the teeth and mouth—to the coarser substances of food and drink; man must reach out and procure these, or he soon dies from starvation.

The harmonious correspondence between this vital organism, and its environments, is health; its disturbance is sickness; its termination is death. And hence the constant concern, the incessant care and labor of mankind to provide food and raiment and shelter for the body; to create, in the colder latitudes, an artificial climate by heavier clothing and the warmth of homes; to guard against accidents, and sudden exposures, and all deleterious influences that affect the health. And it is pathetic, and almost discouraging, to think of a thousand million human beings toiling for bread and picking their way along as best they can through a world of want and dangers; to see the rich and poor, the sick and the well, the feeble, the aged, the crippled and the blind and the deaf, all marching to the grave; to see men and women and little children stricken down by disease; to see them swallowed up and lost in the billows of the sea, or dashed to pieces and buried in the wreck and flames of a flying train of cars.

But so it is. All the physical strength and beauty and health

and happiness of man must end at last in defeat—in death. Death, sooner or later, is the final physical catastrophe; but the process that leads up to this is continuous. “The outward man is perishing,” or decaying, all the time. In youth, when the vital forces are in the ascendancy, when the body is growing, and life blushes upon the cheek, and sparkles in the eye, and laughs and leaps and rejoices in the fullness of overflowing health and strength, there is no visible sign of decay; but the process even then is going on, only the dead particles are so quickly removed, and replaced by the living, that it is not observed. And when growth ceases, when the body has reached its maturity, there is a kind of static summer-time, a period when but little change can be noted. But the autumn steals on; and as the leaves turn yellow, and the flowers fade, so the body of man begins to show signs that its longer summer is past, and its September and October have come. Like the trees in the forest, when young, the bark is smooth, and the topmost branches bud and leaf; but with age, the life retreats from the surface, the bark hardens and wrinkles, and the slow-moving sap no longer reaches to the extremities, and here and there a limb or a branch dies;—so age whitens the hair, and dims the eye, and wrinkles the cheek and the hand of man. The destructive forces are now in the ascendancy, and the changes, the perishing, is more apparent; until at last the tired life-forces give way, and the body goes back to dust.

This is no over-wrought, or rhetorical picture; but a plain statement of physical facts as they are; of the strange process through which you and I, and all who live, are passing. And I say to you, that if man is only vitalized dust—pushed up into sense—consciousness by the forces of nature; if all there is of man, begins and ends with the body; then of all creatures, he is the most miserable; the most to be pitied; if, alas, upon this theory, there be any Being, or any thing that knows what pity is. For somehow, man reasons; he knows that he is; and knows that he must die; and between the cradle and the grave, he has more work and care and suffering and sorrow, than the birds of the air, “that sew not, nor gather into barns, and yet are fed.”

It is the confusion of reason, and the utter eclipse of faith, to deny immortality. If this life be all; and is the end of all, it would be like giving a man lungs, but denying him air; like giving him eyes, and denying him light and beauty; for man has

reason, but he is denied the rational; the only use of his reason is to show him that his existence is without reason; he has love, but it is only that he may the more keenly suffer; he has hope, but it is only that desire and expectation may perish. Nor is this a selfish plea for the continuity of life, because man desires to live; it is the demand of the reason in man, for the rational in things; it is the argument of reason, for a rational God, and a rational universe, in which the reason of man may find a place and meaning for its existence. It is not the demonstration, nor the scientific proof of immortality; but the deeper philosophical argument and proof found in the very nature of reason itself.

Now, if we can get this thought of the duality, the doubleness, of the nature of man, clearly fixed in our minds, and realize that the outward, or flesh-man, is but the body, or covering of the inner, or spirit-man, then we may be able to understand how "the outward man may perish, and the inner man be renewed day by day." And understanding this, we have the key to the philosophy of life; and not only to the life of the individual, but of society; for the great social order, as well as each individual life, clothes itself with bodily forms. And like all other truths, when perceived from the centre, or from within, this higher truth of the nature of man, stands not alone, but finds a striking analogy in the great processes of nature.

Let us first look at the subject in this light. In the natural world, the process of decay, and renewal, goes along hand in hand, and the one is dependent upon the other. The seed that is cast in the ground, dies outwardly, that it may live inwardly; the outer portion of the grain perishes—wastes away, that it may go to quicken and nourish the germ hidden away within. The coarser part of the grain becomes the first and finer food of the germ, until it is sufficiently developed to live upon the less refined elements of the soil. And every seed and grain of corn or wheat, that falls to the earth, is thus provided with an outer body as a condition of its continued life; and then the growing grain or plant or tree, takes on a larger stock or body, and this when it dies, goes back to refine and enrich the earth for still other growths. In nature, nothing is lost; all its seemingly waste-material or that which is cast off, is conserved for future use.

And the same thing is true in animal life. The egg, that is enclosed in a protecting shell, contains the first food for the germ

of the coming bird; and when sufficiently developed, it leaves the shell and goes forth to live in the world of sunshine and air, and to gather its food from the earth. And the higher forms of life developed from the germ within the parent body, draw their support from that body until a period of development is passed, and a condition reached where they can live an independent life, and then they are born out into the world, and the delicate membranes in which they were enclosed, and through which they were nourished, are cast off, and perish. And the outer body of man is but another form of matrix in which the "inner man" lives; and by which he is joined on to the larger world of earth and air, and the light of the sun.

And now, let us follow these facts and suggestions a little further, and try to see how it is, that through the decaying, or wasting, or "perishing of the outer man"—of our outer-selves, "the inward man is renewed." And let us consider this first, in reference to the individual; and then in the larger life of the world.

The full thought here, is found not alone in the idea of the "perishing" of the outer; but in the processes of change by which one passes from the lesser to the larger, and from the lower to the higher. There is nothing more tenderly beautiful than a child in the arms of its mother; and sentiment left out, there is nothing more useless, that is, if it were always to remain a helpless babe. And hence the mother watches its growth, and delights in every manifestation of intelligence, and hears with joy its first lisping words, and follows its steps as it learns to walk. And then what happens? In a few years her babe has slipped away from her arms—grown out of the cradle and is out in the play-ground, and the school. The baby-life has "perished;" has passed away; but the larger life has been "renewed day by day." And beyond the play-ground and the school, she soon sees her child grown to the beauty of womanhood or the strength of manhood. Childhood and youth are gone—have perished; she has, in a sense, buried her babe; buried her little boy or girl; but she has gotten a man or woman instead.

But what more? It is not without a strange kind of sorrow that mothers see their children passing out of childhood; and cut off the flowing locks of the growing boy, and put on his boots and start him out to become a man; and dress their daughters for

receptions, and then place the orange blossoms and the white veil upon their brows for the marriage altar. Not without many tears are all these changes passed through; but both the mother and the children grow; come into larger lives through such experiences. If motherhood had no higher reward—no larger world than to watch over childhood; if infants remained infants, the mother would herself sink down to the plane of childhood; but children grow, and mothers grow with the growth of their children. How much larger the life of the aged Mrs. Garfield, when, on the day of his inauguration as President of these United States, her noble son kissed the Bible, and then turned and kissed her, than was the life of the young mother, with him who was to be soldier and statesman only a babe in her arms! And how had the son grown!

And so with you, and with me, and with all; the wastings, the loosings, the perishings by the way, have not been lost, but transmuted—carried up into the higher and eternal qualities and values of the inner life. The sparkle and the effervescence pass away, and the cup of life becomes calm and clear; the exuberance, the overflow of bounding youth and animal strength and passion perish with age. But they are not lost; they have gone to build up the life within, and they shine forth in the peace and hope and benignity of age. We wear out our poor bodies with hard work, and our tired brains by hard study; we journey by the way of many hardships and losses and sufferings and sorrows; but through all these the great qualities of the spirit are brought out, and the "inner man is renewed day by day." We bury our loved ones, and we feel for the moment that the grave has closed over all; and our falling tears seem to shut out the very light of the sun, and all the world is dark. But the discipline of sorrow does its work, and we find ourselves in a world of ineffable tenderness, and sympathy for others; we know now what sorrow is, and what sorrow means; and then we begin to think less of death, and more of life; and then we come to feel that the loved ones are not far away, and that they are more to us in heaven than they were on earth. "The outward man perishes; the inner man is renewed day by day."

Having seen that the renewal of the inner by the perishing of the outer is a great law of nature, and hence is analogous to the life of man as an individual; let us now note briefly some of the larger workings of this law in that collective or aggregate relation of the one to the many, that we call society. The life of society is

objectivized and embodied in its institutional forms; and very naturally, the body corresponds to the life. If you know what the thought of a people is, you can easily judge how that thought will find externalization. If the thought of government be despotic, it will find expression in all the splendor and pageantry that can lend imaginary dignity to a king, such as the palace and royal robes, and the crowns and jewels, and the throne, and the attendance to great personages, and the royal guards. And you will find great armies to enforce the sovereign will; and you will find dungeons and prisons and chains and guillotines to punish and hold in subjection the ignorant and terrified masses. And if you find all these, you need not ask what the inner thought and life of the government is, for that is clearly seen in its outward or bodily form. And so, if the inner life of a government be that of liberty, there will be the corresponding absence of all this external display of power; and instead you will find a President and a Cabinet and Senate in citizens' clothing; and instead of Star-chambers and dungeons, you will find school houses, and libraries, and happy, peaceful homes. The body corresponds to the life.

And if you know the thought of a people in reference to God and religion, you can easily tell the character of the institutional forms in which that religion will find its outward expression. Or, if you find bloody altars and bleeding victims, and an army of sacrificing priests, you need not be told the kind of religion to which they minister. And thus society has an outer form, and an inner life. Vanity clothes itself in the garments of pride; good sense and solid worth avoid the ostentatious, and appear in the forms of industry, and a prudent economy, and a generous prosperity; and benevolence builds homes for the friendless and hospitals for the sick.

But in this larger life of society there is seen the outward dying, and the inward renewal of life. If we could see only the external, and read only of the perishing of the outward, the continued life of the social order would seem almost impossible. One would think that there have been wars enough to have depopulated the earth; but somehow the forces of life have more than kept pace with the forces of destruction. The changes that have swept over the civilized world are appalling: One nation and government after another in Egypt and around the Mediterranean Sea were destroyed; Greece perished; the Roman Empire

fell; and for hundreds of years Europe was little less than one great battle-field of slaughter and blood. But where was religion and where was government through all these centuries of strife? Did they die? Did the great ideas of right, of justice and liberty perish? No; Egypt lives to-day in the great moral truths that have come to light in the "Book of the Dead." When Greece perished, her thought and beauty were taken up in the Roman civilization; and the strength of Roman law is still present in the governments of the world. Did the terrors of the Inquisition, and the tortures of the pulley and the wheel and the rack on which thousands of good men and women were stretched and broken, and the horrors of the damp, dark dungeons, and the faggots and the flames of the stake, kill love and strangle the life of religious liberty? O, no! all these centuries of sufferings were only the hot fires that consumed the dross and purified the gold of human life. The terrible wars for religious liberty and the awful persecutions of the Inquisition constitute the dark background of history that reveals in clearer light the beautiful forms of liberty; and the powerful reactions of the human mind and heart have made the repetition of such outrages upon the rights of man forever impossible.

The old body, the old forms of despotism and persecution, are perishing, and the new life, like a great world-summer-time, is being "renewed day by day." The new life is appearing in all the forms and principles of a tenderer justice, a larger charity, a broader catholicity, and the growing sentiments of brotherhood. Without the light of history and experience to teach us, we might think that such severe ordeals would crush out the very life and spirit and hope of man. But it is not so. The larger world-life, like that of the individual, is not destroyed, but "renewed," by losses and sufferings and sorrows. The Cantons of Switzerland, one by one gained their liberty; and the Swiss Republic lives. The thirty-years' war of the Dutch Republic could not crush the spirit of the noble Hollanders. France has lived through her long struggles—alternating between despotisms and anarchies—and is now a Republic. The German states are now a great and happy Empire; England is a free constitutional kingdom; and Ireland will yet have a parliament of her own. The war of the Revolution was the birth of liberty in our New World; the hardships of the Pilgrims planted a purer religion in this land; and

the war of the Rebellion cemented the Union, blotted out the hated lines and prejudices and antagonisms of North and South, and made our country one forever.

"For this cause we faint not; but though the outward man perish, the inward man is renewed day by day." It is so in the individual life and in the experience of men; and the same is true in the larger life of the world. But why is it so? Because, "all things are of God, who hath reconciled us to himself by Jesus Christ." It is because, "all things are for your sakes, that the abundant grace might, through the thanksgiving of many, redound to the glory of God." God is in his world; God is in man—in the thought and reason and love and justice of man. God is in history, shaping its courses and destinies to a great end; God is in liberty; God is in this great world-movement of progressive thought and life; and therefore the progress cannot be stayed.

Why do not children stop growing in the cradle? Why do they not stop with their A, B, C's in the school? Why did not men stop with wooden plows and dug-out canoes? Why did not the past ages bow hopelessly beneath the burdens of oppression? Why have we linguists and astronomers and philosophers and steamships and railroads and the telegraph? Why have we liberty and a growing love and brotherhood among men and nations? The life of God is in the world. And that blessed life has bowed beneath the burdens; has come into the conditions and sufferings of our world in the life of the Christ. That is what the Incarnation means. That is what the manger and the garden and the cross mean. That is what Jesus Christ meant when he said, "except a grain of corn die, it cannot live again;" that is what he meant when he said, "the Son of man must be betrayed;" and must be put to death. It was God coming into our lowest and worst conditions; into our darkness and sin and death; "not to condemn the world, but that the world through him might be saved." And that is the meaning and the amazing significance and power of the Holy Spirit in the world to-day, "reproving the world of sin, and righteousness, and judgment."

And I tell you, men are more than themselves; we are more than ourselves, when these great thoughts stir the heart. And that is the reason why "we faint not." I look at mothers caring for their children; kissing their hot lips in fevers, and closing their little eyes in death; bidding them good by as they go out from

the home into the work of the great world, following them often with prayers and tears through long years of wandering and sin; but they "faint not." I see the cities of the dead taking their silent places by the cities of the living; I see children taking the places of their fathers and mothers in the home and in all the industries and professions; I see soldiers rushing forward to fill the places of the fallen in battle; I see the students and thinkers trying to learn what others have learned, and then to push a little further forward the boundaries of knowledge. Why are they not all discouraged? All Europe seemed to me like a vast tomb of the dead; a graveyard of the poor and rich, of the noble and the ignoble, where peasants and kings had found a common dust. But, somehow, the living were not discouraged, but were pressing on to some great end.

Why did The Christ not faint beneath the burdens of a sinful world? Why, when despised and forsaken of men, and deserted by friends? Ah! he foresaw the end; he saw that out of the "travail of his soul;" out of his tears, his anguish and death, there should arise a "new creation;" a new world of life and love and hope; that the Cross was yet to be the symbol of suffering; that in his name the millions would plead and pray for kindness and love and justice on earth. And there is a measure of this Divine life and hope in the heart of man; it lives and speaks in the heart of the world; and therefore the world "faints not" beneath its burdens of labor and care and sorrow.

O! friends, open your hearts to the voice that whispers within; to the light and peace and love and life of God. Are you poor, are you sick; do the heavy years press you down; is your heart lone and sad; do you "go to the grave to weep;" think of life; think of heaven and God; think of the time when "this mortal shall put on its immortal, and death be swallowed up in victory?" Look through the open gates and see the happy years beyond death; beyond the parting; beyond the weeping; the happy, happy years in the bright forever. And then, let God lead you; learn to live, "day by day;" and O, pray, that whatever may come, the life within may be unstained by sin; may be unclouded—white as snow; may be pure, as Christ is pure; as God is pure. And that is heaven. O! great nature; great God; take me; toss me on the ocean; try me on the land; only bring out the pure gold, the life eternal, at last.

[*Sunday, Oct. 23, 1887.*]

THE LARGER FELLOWSHIP.

Now, therefore, ye are sworn strangers and foreigners, but fellow-citizens with the saints, and of the household of God.

Eph. ii: 19.

There is in nature, some force or law, that tends to bring things of like properties and qualities together. The different minerals, as iron and copper, and the precious metals, as gold and silver, are not scattered and thrown out as by accident, but are found in large bodies of their kind. And so there are regions where the different kinds of limestone and marble and granite, and the different qualities of coal abound. What was it that determined these orderly distributions? Underneath all, there must be some law; and back of this, or in this law, or expressed through it, some intelligent purpose.

This same law, in a higher form, appears in the world of life. The different grasses and plants and trees are not found existing alone, but generally in large numbers of their kind. Naturalists tell us that a single chestnut tree, or oak or pine, does not grow so well; that trees seem to need the unconscious fellowship of other trees. And we find that birds of a kind fly in flocks, and animals go in herds. And that which is a selective affinity, in the mineral world, and a vital affinity in the vegetable world, and rises to an instinct in the animal, becomes at last a rational desire, and a powerful impulse in the life of man. Man is naturally a social being. There is nothing that he so much dreads as enforced solitude; and nothing that he so much desires and enjoys as fellowship. One of the old writers has said, that "if man could as by a magic wand command all the elements to bring to him every luxury of life, he would leave all, and fly away to find the companionship of his kind;" and Socrates said that he would rather live in a city than in the country, because he preferred the society of people, to the associations of nature.

There ought to be for us some valuable and practical truths in a study of the larger fellowships of life. The complete isolation of man, even in a physical sense, is an impossibility. He can exist,

only as he is within, and a part of the great natural order. He is a world within a world. Nor can the mind live in isolation; cut off from the world of truth. The mind lives upon truth, just as literally as the body lives upon food. Take away from thought, the world of thought; and from reason, the world of reason, and the development of mind would be impossible; if indeed, thought and reason would not themselves cease to be. And it is just as true, that the heart, lives upon love. Shut up to itself; dwelling in utter isolation — shut off from the love of truth, the love of beauty, the love of goodness; shut off from the love of God and man, and the love of things; the affectionate nature of man would die.

And it is true, furthermore, that the larger life of the individual is possible only as he comes, not alone into companionship with nature; and with truth and beauty and goodness; but possible only as he shares these things with other minds and hearts in the generous fellowships of life. And so true and deep is this law of God, that a selfish egotism is compelled, by self-interest, to some form of altruism. Such is the constitution of things that if one would have self-protection, he can have it only as in some measure at least, he becomes the protector of others, and if he would have the friendship of men, he must, if no more, appear to be the friend of men. And if he would enjoy the good will of mankind, he must seem at least to be worthy of it. Of course, these are low motives; very low indeed, when compared to the love of man as man, and the love of truth and right, as such; but they are educational, and may lead on to something higher. And such facts show the constitution of things, and the necessities that press upon man for some form of fellowship; the necessity of sharing in some way the life of others.

That which we find to be so essentially a part and a need of the nature of man should find some form of natural expression in the orderly arrangements of society. And when we study the structure of the social order, we find that it is singularly and providentially adapted to this end. Everything seems to point toward and lead up to the larger social life of the individual and the race.

The institution of the family relation is the first step in the great progressive order. And we can conceive of nothing more tender and beautiful than the relations and life of the home. Two hearts become one, in a love that is most sacred. Two hands are

joined at the holy altar of matrimony; two lives become one in the vows that only death can dissolve. Together these lives essay life's journey; together they think, and plan, and toil, and labor to build a home. To that home come the dear lives of little children; and with their coming, comes a new revelation of the depths and mysteries of love and life. Brothers and sisters grow up together; and together husband and wife grow old, and the children go forth to lift up the altars of other homes. And in this way it is intended that the great world should be a world of homes, and hence a world of the most tender and sacred relations.

And then, what? Out of these homes should arise the larger friendships and loves of neighbors and friends, and of the world at large. The homes of mankind are the units, the centres, of society; around these altars, friendship, and love of country, and all the larger forms of the great world-life, are forever warmed and nourished. It is from the love of home, and from the orphan's need and longing for that love, that we come to know what love is; and in this way we come to feel and know how to sympathize with others. The great father and mother-heart of the world is touched by the tears and cries of childhood; is moved to pity at the sight of want and suffering and sin. It is here that the sentiment of race-brotherhood finds its life, and is carried up to the higher thought and relationship of all to the great Father in heaven. God's plan and provisions for the larger fellowships of man are the best, if only we had the wisdom and the goodness to live as we ought to live.

But look a little further, and see how the home-life is not only the starting place—the nursery—of the larger social life, but how it naturally leads out to the thought and love of country. A number of homes form a community, or a city; a larger number form a state; and together these states make a country. Over all our homes and institutions, we lift up a flag, and say: "This is our country." Our flag; for here all our interests are sacred. And in this common sentiment of patriotism is the possibility of a great fellowship of interests and affections. There was great joy among the Jews when, after their long wanderings, they came to have a kingdom, and a country, and a capitol of their own. Their hearts turned to Jerusalem with a holy love. "Jerusalem is builded as a city"; "hither the tribes go up to worship." If I forget thee, O Jerusalem, let my right hand forget her cunning." These

are some of the expressions that reveal their love of country; and when in captivity, they longed and hoped for the time when they could return and rebuild the walls and temple of their holy city. And in the happier days of Greece and Rome, to be a citizen of those states was a great joy. Zenophon tells us how the Greek soldiers, when wearied by long marches, cried for joy when they came in sight of their own sea, shouting, "the sea! the sea!" And how do the Germans love their "Father-land"; and the English love England; and what joy should fill the breasts of all in this fair land, that we are Americans! We have a part, an ownership, in a great country; "we are fellow-citizens" in a great Republic.

But this is not all. There arises a vast fellowship of reciprocity in the common interests and work and achievements of man. "No one liveth to himself; and no one dieth to himself." "We are members, one of the other." It takes the thought and the work of all to carry on the vast affairs of the world. Farmers, mechanics, merchants, bankers, publishers and printers, artists, singers, players, teachers, lawyers, doctors and preachers, are all filling needed and necessary places, and the work of each one adds to the larger wealth and happiness of all. It is an agreement in which we divide the labor, each one performing some special part, that all may be the more perfectly done; and all work well done, is honorable. It is just as honorable to be a good mechanic as to be a good banker or preacher; and far more honorable than to be a poor one.

We have with us to-day, a large number of the "Brotherhood of Locomotive Engineers." They come from Canada, from Mexico, and from all parts of our own country. They are related to one of the vast industries of the world. Civil engineers survey the long lines of railways; skilled mechanics construct the bridges, and build the engines; and day laborers level the tracks, and other laborers cast the rails in hot furnaces. It takes all to construct and operate a railroad. These Locomotive Engineers, move the mighty trains; they and their brothers stand upon the forty thousand locomotive engines in this land; they touch the levers that move the commerce, and carry the mails, and the millions of travellers from north to south, and from sea to sea. They are trained men; they know every part and relation and movement of their "iron horses." As a Brotherhood, they are bound to be temperate;

no one dare keep a saloon. They are bound to be truthful and just, and not to injure or destroy the property of the corporations whom they serve. As a Brotherhood, they care for the widows and orphans of their deceased brothers. Night and day, winter and summer, through the long years they are at their posts; they watch the time; they regulate the speed; they look out upon the track for danger; their flying trains pass and repass; and you and I, and all the millions of travelers feel safe. We lie down and sleep, knowing that the eyes of these watchful men will not be closed.

Booth and Barrett and Jefferson, and many other great players and singers have been upon this stage; and I stand here and talk through the Sundays of the year, and you come to hear and to worship; but when did an audience in this beautiful room look upon worthier men than you behold to-day as you gaze upon the strong bodies and the bronzed faces and the trained minds and trusty eyes of these Locomotive Engineers? I think many of their number could come forward here and deliver good addresses, or preach a sermon. I should be glad to hear them talk upon religious and other themes; but if I should undertake to run an engine, you would wait and take another train. It is only by the division of labor that the high civilization of our time is possible; and every honest toiler in the great work of the world should feel that he is the brother of every other toiler; whatever his field of work may be. "We are fellow-citizens;" fellow-helpers, in this vast community of interests; and the honors and the profits should be shared by all, as a great and loving brotherhood, as the children of our heavenly Father. O! what burdens might be cast off; what dull drudgery and loneliness might be exchanged for the joy of fellowship and the gladness of cheerful activities, could the millions come to feel that they are all members of one great household, and brothers in one great family.

But this fellowship does not stop with home and country, and the work of the world. All these are parts of, and lead up to the higher fellowship of the soul in religion. And most of all, man needs this; for without the thoughts, the life, the hopes of religion, all the fellowship of earth is vain. It means nothing that lasts; and in a few years will end in nothing. There is no loneliness so sad as religious, or soul-loneliness; the isolation of the soul from God. As all life leads up to, and has its highest meanings in

the thoughts of a Father in heaven; so to be denied that, or to be shut off from communion with God and the fellowship of worship and the songs and joys and hopes of religion is to leave the soul in utter orphanage. It is hard enough to feel that one is a stranger among men; to stand upon the crowded streets of some city of the Old World and feel that no one of all the thousands knows him; no one ever heard his name; no one speaks his language; no one cares for him. But even then there is the kindred tie of a common humanity, the protection of inter-national treaties. But how incomparably more sad would be the thought of world-isolation; the thought that no tie binds our world to the other worlds; the thought that our world is rushing through space without the guidance of any intelligent power; the thought that we are born and we die without any rational end; the thought that there is no one greater than ourselves to hear our cry in the soul's great hours of duty or sorrow.

That would be the greatest possible loss; the loss of the one Friend, and the one companionship above all others. But we are not thus shut off from God, and hope, and heaven. In all the long past the nations of the earth have in some way heard the voice of God; they have felt that somehow an unseen Presence was near; a Power greater than themselves was guiding and shaping their destinies. To the illumined souls of the patriarchs and prophets, these thoughts and feelings and experiences were very near and real; and He who spake to the world by holy men of old, spake in clearer words, and was revealed in fullness in the life of his Son, our Savior; and the Holy Spirit is now speaking; calling to all hearts. And O! into what a fellowship does religion bring man. The idea of "household" is enlarged; in the fellowships of religion, there "is neither Jew nor Greek, bond nor free;" there should not be even the strangeness of nations nor race nor speech; for the household and the fellowship should make all one in Christ. And this household takes in not alone, all the homes of earth, and all the countries and peoples of the world. "In my Father's house are many mansions;" the house of God is all worlds; all suns and stars and systems. The universe is "the household of God;" it takes in all the children of all worlds; so that there is but one family. That is God's thought of fellowship; that is the great fellowship of souls in truth and love and righteousness.

One of the saddest things in our world is the disfellowshipping of man through sectarian strifes and dogmas and bigotries. The Jews thought that God belonged to them, and they belonged to him, and that all the Gentiles, or out-lying nations were cut off. Then the Church of Rome claimed a monopoly of religion; it was the keeper, the guardian, the dispenser of the Divine favors. It was the depository of graces, and had charge of even the Holy Spirit; and through its ministrations alone man could be saved. It had the keys of earth, and of heaven and hell. Then came the Reformation; Luther did teach that souls could go to God for salvation; but the church of the Reformation soon broke up into the State church of Germany, and of England; and from them came the lesser dissenting churches; and with all this there were religious wars and persecutions; and the result has been that millions have been religiously disfranchised; denied the "fellowship of the household of God."

Look around to-day: how are the entrances to the churches hedged about with dogmas? To honestly be a Methodist, or a Baptist, or a Presbyterian, or a Congregationalist, you must believe in endless punishment; that some souls will be lost out of God's household forever. If a young man desires to go to the heathen lands as a missionary, he must, above all things else, believe in an endless hell. If he gets to India Sunday morning, and a mother happened to die Saturday night, the children can be saved; but the mother who brought them into the world, must be lost forever. That is the doctrine of the great American Missionary Society; that is Orthodoxy. O! when will the church arise that shall be as broad and as loving as the heart of The Christ; when will religion invite and welcome to her temples and altars all who would love God and man, and do good in the world?

The world is full of those who have been cast out and cast off, or are kept out because of their honest convictions; the world is full of sad hearts. Everywhere souls are longing for larger fellowships; for greater world-companionships. The narrowness, the exclusiveness of the past, does not satisfy the larger longings of the present. The radical individualism into which men have been almost forced or driven does not satisfy; the reactions against an enforced faith that have led to doubt and denial, do not satisfy. Man longs for the friendship, the fellowship of man; and for the fellowship of the soul with God. That is the only really satisfy-

ing life. It was for this larger fellowship that Jesus lived and died. He taught that men were brothers; his sympathies were with the poor and the suffering; he "received sinners, and ate with them;" he did not cast out those who were trying to do good, but who "walked not" with the twelve disciples.

Indeed, the one great purpose and effort of The Christ was to "reconcile the world to God;" to reconcile men to the great laws and principles of right, of truth, of justice, of love and mercy; to make them inwardly one with these laws; and thus to make them one with God. Instead of putting up bars and drawing lines and building dividing walls to keep men apart, The Christ sought to abolish these walls and bring men together. He abolished the old ceremonial distinctions and forms of religion, and put in their place a religion of righteousness, of love and good deeds; a religion of the heart. He sought to unite men in the things that are essential and universal; so that all who came unto the new life of love would have a common interest in truth and justice and kindness and everything that belonged to the common welfare; and hence, none would be "strangers and foreigners;" but all would be "fellow-citizens with the saints;" and all would be "members of the household of God." It is ignorance, it is narrowness, it is prejudice, it is selfishness, it is sin that separates man from God, separates man from man.

When Jesus was told that his mother and his brethren desired to see him, he said: "Whosoever doeth the will of my Father in heaven, the same is my mother and my brother." It does seem that our world ought to be able to understand these teachings of our Lord, and to see that membership in the "household of God," and citizenship in his great republic, are conditioned, not upon forms or speculative beliefs, but upon the love and loyalty and obedience of the heart and life. We hear a great deal about a "saving faith"; but what is this "saving faith"? Is it a belief in miracles, a belief in the Trinity, or in endless punishment? A saving faith evidently is the faith that saves; that view of things—that confidence in truth, and right, and love, and God—that wins the heart to love and obedience; that leads the soul to become in itself true and good; to seek to be in its measure like God. One may from education be a Jew, another a Catholic, another a Protestant—a Methodist, a Baptist, a Presbyterian; and the Jew says to the Christian: "I am right; I am in 'the household of

God,' and you are outside"; and the Christian says to the Jew : "I am right; I am in 'the household of God,' and you are outside;" and the Orthodox says to the Unitarian and the Universalist: "I belong to the 'household of God,' I believe in the Trinity—in the threeness of one, and the oneness of three; I believe in endless punishment—that the term of sentence is the same for all—for the young girl of sixteen, and the old sinner of eighty years"; and the Catholic says to the Protestant: "I belong to the 'household of God'; I have the apostolic succession; you are 'strangers, aliens.'" But Jesus says: "Who-soever shall do the will of God, the same is my brother, and my sister and mother." And the Holy Ghost led poor dull Peter to at last see the great truth that "God is no respecter of persons, but that in every nation he that feareth him and worketh righteousness, is accepted." But when shall all in our age learn that God looks to the heart, to the motive, the intention, to what one desires to be and is trying to be; that God looks to what one is, and not to his name or nationality, or the accidents of birth or education.

O! beautiful religion of love, religion of Christ, religion of spirit, that draws no cold lines of separation; that calls no one "a stranger" unless he is a stranger to God and right by wicked works; but seeks to make all the millions of our struggling, suffering race "fellow-citizens" of a great and divine Republic; and to gather all into the loving brotherhood "of the household of God." Such a religion carries our reason, and compels our reverence, and wins our hearts. And O, thou blessed Christ! we love thee because thou hast loved; because thou art love, thou art truth, thou art life; and in a world that rejected thee; in a world rent and sundered by discords and strifes; a world where brothers still cast out brothers,—we lift up thy great name and banner of love, and plead and pray for the broader fellowships of man with man.

Slowly our age is coming to see and to realize the blessedness and the power of a fellowship in the great universals of government and religion. The universal truth, the universal right, the universal liberty, the universal love and hope, the universal fatherhood and brotherhood. Individualism is poor: solidarity is rich. Yesterday, in our Park by the lake, was unveiled a beautiful statue of Abraham Lincoln. His dust sleeps at the capitol of the

State; but Illinois does not own Lincoln: he belongs to the Nation, and to the poor slaves that he set free. Lincoln and Logan and Grant belong to humanity and to liberty. All the governments of the earth joined in the Jubilee of England's good Queen; but the half a century's prosperity of great England belongs to the greater world-progress of the race. Who owns the sky, the sun, the earth, the air, the ocean? Who owns truth, and justice, and beauty, and love, and song? Who owns The Christ, or dare shut forever the door of God's great "household" against the poorest soul or the lowest sinner? Oh! when we realize our race-inheritance in the boundless riches of the love of God in Christ, and feel the touch and thrill of the universal truth, and love, and life, and brotherhood, then do we know something, not only of the power that gathered the minerals, and grouped the forests, and made kindred the birds and animals of their kind, but of the higher law that is yet to unite all nations and peoples, and all worlds, in the great "household of God," and in the blessed "fellowships" of the long forever.

[Sunday, Oct. 30, 1887.]

THE CONTINUITY OF POWER.

He that believeth on me, the works that I do,
shall he do also, and greater works than these shall
he do, because I go to the Father.

John xiv: 12.

The Bible is dramatic. It is not a book of revery, of dreamy mysticism; nor even of philosophic speculation; but of intense action. All the elements of nature are seen in motion; the winds and the clouds, the earth and the seas, are taking their places in a new world. God is moving; the creative word is marshaling these mighty forces into a divine order. The men and women of the Bible, are not mythical, like the character of Homer, but human beings of flesh and blood. A measure of the legendary may have grown up about the lives of many of the ancients; but Abraham and Moses, and the kings and prophets, were historic characters. The Jewish history, in all its long wanderings, and wars, and captivities, and restorations, is one of action, of doing; of suffering and achieving.

Jesus, the Christ, appears as a worker. He labored with his hands; he journeyed, he taught, he healed the sick and fed the hungry. The "Acts of the Apostles" is a history of journeyings by land and sea; of hardships, of sufferings and persecutions. And that which gives the Bible its intense interest and value, is, that it represents the whole drama of human life; not only the objective, or physical activities, but the unfolding of thought and reason; and all moving on to great moral results. It is a scene of intermingled action; of divine, and human, and angelic striving for the mastery of reason, of truth, of right. In the Bible one sees the powers of good and evil coming out in the conflicts of life; he sees the providential discipline of the will of man in a world of possible right or wrong; and the scene enlarges till it takes in earth and heaven; time and eternity.

In this vast scene of action, there are both forces and powers. Strictly speaking, we apply the term force, to unconscious action; as the force of a cannon ball, or a rushing torrent. We use the word power, to express mental or volitional action; as the power of man; the power of reason, of right; the power of God. We speak of the action of natural forces, of the grinding of the glacier, and moving of the waters as they smooth and polish stones, and level valleys and plains; we speak of the growth of forests, and the falling of bodies; but all these are forces, rather than deeds. We say, that man works; he plans, he reasons; he possesses the strange something that we call power; and power, under the control of intelligence and volition.

We have then, before us in this vast scene of action, the two facts of force and power. And they express the tremendous realities of the universe. The phenomena of the natural world belong to the realm of force; and there is nothing in the world of mind, of reason, of right, of moral affections, of God, but belongs to the realm of power. But what is force? And what is power?

It is only as we possess and consciously exercise power, that we can know any thing about force; or know that such a thing exists. We become conscious of the force of gravity, or of weight, when we exert our power or strength to lift objects; or in the effort to run, or leap. There is a force, a weight, pressing us down, and holding objects down, and we exert our power to overcome this resistance. And we measure our power by what it can do; by the number of pounds we can lift, or the speed with which we can move. And by trying our power in other ways, we learn the strength of wood and iron; the cohesive force that holds the particles together. And when we thus measure unconscious force by conscious power, we are enabled to form an idea of the forces of nature; of the tremendous force that is in things. How many billion tons of matter have been lifted up in the last summer by the unseen forces of life? Prof. Tyndall tells us that the force of the earth in its diurnal revolution, more than equals the strength of six trillion horses. And what must be the force in the sun, that holds the earth and all the planets in their places? And what, that immeasurably greater force that holds all the suns and systems of the universe?

Before such mighty forces, all the little power of man, seems almost as nothing. And what adds to the impressiveness of the

thought, is the continuity of this force. There are little movements of the force of the wind or the water in a storm upon the land or the sea; and then they sink down to rest; or move away to some other place. These make us conscious for the moment of their existence; but think of the forces that are not fitful, but steady and continuous in their action; the cohesive force in the particles of iron that give that metal its continuous strength to uphold buildings; to span wide rivers and deep chasms, and support heavy trains. Think of the steady and continuous force of gravity that holds worlds in their orbits. If one of the hundreds of astronomers who nightly watch the sky, should discover that one planet, or one star, deviated but one second from its appointed time and course, the whole world would be thrown into alarm; the unutterable alarm lest great nature was giving away; was growing tired in her ceaseless courses and endless rounds, and that the universe had started back to chaos.

Such is force. But what is power? Which is the greater? Is force, back of power; or power back of force? Is it greater for a dead block of marble to exist as such; or for a Phidias, or an Angelo, to chisel it into a human form? Is it greater for the iron to lie embedded in the ore, or for the skilled mechanic to fashion it into a Corliss engine? Power, can use force; can cause gravity to turn a wheel; or steam to drive a ship; but can you conceive of force, using power? Can gravitation construct a syllogism? Can a grinding glacier produce a Homer? A man, can make a machine; but can a machine make a man? The sun can color a rose; but could a thousand suns, write the Illiad?

We may not be able to reach any lost analysis and say, what that force which inheres in things is; nor can we tell what power is. We know of power, because it is a something that we possess, and can use at will; and hence we call it volitional. We have power to think, to speak, to walk, to work; and by this power we come to know of natural forces within and outside of ourselves. Power, in its last analysis, is found in volition; a power that controls force; and it is here that man becomes a worker. He exerts his power in controlling forces; in lifting into place the stones that form a house; in shaping and adjusting the parts of any piece of mechanism. Power is superior to force in that it can control and use force; man is superior to lower nature, because he can, in many things, control it, and use it at will. Mind

is greater than matter. Cause, is greater than effect. God, is greater than the universe; just as man is greater than his material body. Man, wills to lift his hand; to work or rest; and his body obeys. And so, in some such sense, we may conceive of the Infinite will; of God, as willing—volitionating the forces of nature. When Moses asked to know the name of the Lord, he received this remarkable answer: "I am, that I am"; or more properly as in the Hebrew: "I will be, that I will be." And thus the Scriptures tell us, that "he spake, and it was done; he commanded, and it stood fast"; and that "by the word of the Lord, the heavens were made."

And now, we have traveled up to a point in thought, where we may be able to understand something of what the Christ means when he speaks of his "power," and of his "works." He frequently emphasizes the fact of his power. "I have power to lay down my life; and to take it up again"; and concerning this power in other directions, he says: "Whether is it easier to forgive sins, or to say, arise, take up thy bed and walk? But that ye may know that the Son of man hath power to forgive sins," he commanded the sick to arise. And the disciples asked, "what manner of man is this, that even the winds and the seas obey him"?

And now, what does all this mean? Is it not power controlling force? Is it not mind, or spirit, or reason, or the larger divine power revealed among men? That is precisely what John says: "In the beginning was the word, and the word was with God, and the word was God; and the word became flesh, and dwelt among us." Man has a measure of this power; of power over his own body; and power over nature; and power over disease, and life, and death. And hence we are already on the way to this larger power; it is not something entirely new or unknown to man; but rather a something that he has in less measure himself. It is not a difference in kind; but a difference in degree. And to say, that power begins and ends with the power known to man, and that all outside of man, is force, would be the most unwarrantable assumption. As well might a child say that there are no men; or a weak man that there are none stronger than himself; or one who had never studied mathematics and astronomy, say, no one can calculate the distance of the sun from the earth or the time of an eclipse. We are already in a world of power, and forces; and we know something of the control of power over force.

Or, let us get at it in another way. Let us ask how man is powerful? He is powerful physically, as he gets the largest control over his body; he is powerful mentally, as he becomes able to use truth; and he is powerful morally, in the largest use of love and justice. That is, man becomes powerful, not in some mystical or abstract sense, but in the very real and concrete sense of getting the control over forces. He learns to use the forces of nature; he takes the force of the sun stored up in the coal, and by the expansive force of heat, applied to water, he drives an engine, and draws a great train of cars. He uses electricity to light a city, or to carry a message. Man does this, not by will-power alone, but instrumentally he controls mighty forces. But man does not need the aid of an instrument to walk; or to talk to one near by. And may not the will, the reason, the Power of the universe, use or control natural forces by the power of his word? Indeed, what are all these mighty forces of gravity, of cohesion, of electricity, of light and air and earth, but the expressions, the object-ionized forms of the will of God?

Or, to follow this reasoning further, how does man become powerful in truth, as a reasoner, or in morals and religion as a life and an example and influence over others? There are final mysteries here as to what things are in essence; but there is no mysticism, no magic. Man acquires power in reason as he learns to use reason; as he trusts himself to it, and goes with it; goes into the world of reason and lives in it; as he and reason become one. And so man rises to power in music, in art, in justice, in love, as he trusts himself to these noble principles and sentiments, and goes with them, and becomes like them. There is no mysticism, no magic, in this, but simple cause and effect in the realm of spirit and mind.

And now, how was Christ powerful? How did he perform his mighty works? He tells us plainly enough when he says: "I can of mine own self do nothing." "The Father that dwelleth in me, he doeth the works." There is no mysticism, no magic here, but simply the relation of higher cause and effect. He was as one with the will, and the power of the universe. "I and the Father are one: I am in the Father, and the Father in me; he that hath seen me hath seen the Father." And hence, as the Father willed, the Son had power over natural forces; power over disease and sin and death. And now, we may begin to see how it

can be, as The Christ said—"He that believeth on me, the works that I do shall he do also; and greater works than these shall he do, because I go to the Father."

The very life and power of Christianity is in this: that it brings the mind and spirit of man into a vital union with Christ. "I am the vine, and ye are the branches; and my Father is the husbandman."

Men say, how can we rise to goodness; rise out of sin into the beauty of holiness? Jesus says: "I am the way; I am the truth and the life;" come to me. "I am the vine;" come graft your lives as branches into my life; let my life and love and peace flow into your souls; learn my meekness, my trust, my obedience, and you shall know my rest and my joy. It is not mystery; it is not magic; but cause and effect in the higher world of mind and spirit; and when we see Christianity in this light; see Christ as the revelation of God; the manifestation of the Divine truth, and love, and power, and life; and see that religion means the life of Christ in the soul; the union of the reason and love and life of man with God; and that faith is the trust of the heart that leads the soul to consecration and obedience, and that the life of God in man is to flow out in beauty, in kindness, in all goodness,—then we know what the religion of Christ is.

But now the question will arise, what did Christ mean when he said, "He that believeth on me, the works that I do shall he do also, and greater works shall he do, because I go to the Father"? Did he mean that those who believe in him should heal the sick, and cure the blind, and raise the dead, and that they should have power to control the wind and the sea, and do all by the power of a word and the exercise of the will? I do not know. We read that the apostles exercised a measure of this power on certain occasions, and it was claimed by others in the early ages of the Church. And when I think of the soul of man in union with God, in the direct line of the divine life and causations, I would not dare limit this power, or say that these things could not and should not be so.

But when we study the works of Christ, we find that what most attracts the surface attention, such as his miracles, were not his greatest works, but rather incidental, and used as a means to the far greater moral ends for which he came. And it is very certain that God did not intend that any higher power over the

human body, or over the forces of nature should be used for selfish or bad ends, but for the good of the world. Power of any kind is dangerous in the hands of wicked men. God would not give a drunkard a faith-healing power to cure delirium tremens that he might get drunk again, nor cure a voluptuous man that he might go on in a life of lust. That would encourage wrong, and defeat the moral ends of power. It is a question of trustworthiness. Suppose that the present power of man over the forces of nature had been in the possession of the tyrants of the past ages; that the worst Roman emperors, or the Feudal lords and kings of the middle ages, had possessed a secret knowledge of chemistry, and had power to use such forces as electricity and gunpowder and dynamite, what might have been the result? The masses would have been at still greater disadvantage; and the growth of liberty might have been impossible. And it is a serious question whether, even now, after hundreds of years of discipline, in a larger liberty, mankind can be safely trusted with the tremendous power of the present age. Are we, in this country, using our larger power over the forces of nature for our higher mental and moral development, or for the lower ends of wealth and the gratification of selfishness and pride and personal ambitions? What is the moral effect when strong, far-sighted men can, by this larger power, reach out and grasp a hundred million dollars in a short lifetime? Does not our city and our country fear the power of gas and telegraph and railroad monopolies? The power of wealth has ruined many men; and the power of position has often corrupted the state and the church.

God entrusts men with power over physical forces for moral ends; and I think that Jesus meant to teach that as mankind came to "believe on him," came to his standpoint, and came into his spirit and life, they should more and more come into the secrets of power over both the natural and the spiritual world, and that they should do "greater works" than those performed by himself. Jesus had faith in nature, faith in its great causations and forces; and he used these in producing the higher natural results, called miracles. He used water to make wine; he used bread to feed the hungry; he used clay to cure the blind; he controlled the wind to calm the sea; he addressed the power within the sick and the palsied when he bade them "arise and walk," or said to the one with the withered arm, "stretch forth thy hand." Instead of

breaking natural laws, Jesus used them, and used higher laws to overcome the lower; and in all this, taught the use of means to accomplish ends.

And it is a simple fact that the nations that believe in Christ are the nations that have come to believe more largely in nature; and, like him, to work with and through her great forces. There is no magic in this: it is simply getting hold of things, and using them; and by this means science has risen to a power where it can feed millions, when Jesus fed only a few; and science has restored the sight of thousands to one, more than did Jesus. And by faith in nature, and the power to control and use her mighty forces, Europe and America have bridged rivers, and tunneled mountains, and constructed ships and railroads, and used steam and electricity, and performed physical miracles beyond anything that Jesus attempted. His faith in nature, and in the power of man to control natural forces, foresaw or prophesied the "greater works" that man should perform. Christianity is not a dreamy mysticism and a helpless passivity, like the religion of Buddha: it is a religion of energy, of action, of power to use natural forces; and what man has done is possibly only the beginning of what he will yet be able to do.

But all this is subservient to the higher moral welfare of the world. The Christ came to make the world better; to save men from sin; to bring them into vital relations with truth and love and right, and God. He came to set up a kingdom of moral principles whose throne should be, not in outward authority, but in the power of reason, of right, of conscience. Before this both religion and government had been largely an external force, and it had hardly occurred to mankind that each one could be a law to himself, and in the great liberty of right, rule himself. But that is precisely what The Christ meant by the "kingdom of heaven within." Nor is there any magic in this; nor any violation of law; but rather the highest reason, and the highest harmony with all the higher natural in the realm of the spiritual. It means that the reason of man should find its world in the answering reason of the universe and God. It means that the sense, and principles of justice, in man, should look up to, and find their source and harmony in the justice of God. It means that love and pity in man should be like the love and pity of God; it means that man should have his life from God, and in God. And it means that the life of God

—his justice, his truth, his love, were in the Christ, and lived by him in all the moral strength and tenderness and trust and helpfulness and suffering and sacrifice of his life among men.

And here is what the Christ means by faith; or by "believing on him." It is that vision of the spiritual; that vision of God in Christ, and God in man; that trust in the true and the right and the good, that confidence of God, that wins and carries the heart and life of man into the life and loving service of God. And when one gets this view of religion, he would as soon think of living without air or food, as to live without reason and right and God; and then he sees the place and use of the Church, and the Bible, and prayer, and all cross-bearing duties and works and sufferings as parts and conditions and helps in religion.

Jesus stood within these great centres of moral power, as he did within the centres of natural forces; and hence he could see, and say, that those who "believed on him"; those who came to have his faith in God, and in the possibilities of man, should "do greater works" than he did. He announced the higher truth; the new kingdom; the new life; he lived that life; he lived for man, and for man he died. And then, he went to the "Father"; disappeared as a bodily presence among men; was caught up into the Infinite source of life; and the power of the Holy Spirit—of the de-localized life; of the every-where present truth and love of God, came upon the disciples, and under this divine in-breathing they went forth to preach the "good news," of the kingdom, of the new life, the "good news" that God was with man; that penitent sinners were forgiven, and prodigals welcomed home. The "good news" that man could rise out of sin and live in God; the "good news" of life forever in heaven.

And what marvels, what moral miracles have been wrought; what "greater works" have been done. Despotisms have been changed to democracies; and great republics have been born; the chains of slavery are falling off; and men are becoming free; the public schools are teaching the rising generations, and hospitals are caring for the poor and the sick. The conscience of the world is calling for justice, and the love of Christ is making brothers of all. O! ceaseless power of reason, power of truth, power of right, power of love, power of life, power of God, fill our hearts, and send us forth to do, to suffer, to conquer; and then with the Christ, may we "go to the Father."



[Sunday, Nov. 6, 1887.]

THE LAW OF MORAL SEQUENCE.

To them who, by patient continuance in well-doing, seek for glory, and honor, and immortality, eternal life. But to them that are disobedient, and obey not the truth but obey unrighteousness, indignation, wrath, tribulation, and anguish.

Rom. ii: 7-8.

We may say that force is the expression of power; that power is the expression of will; and that will, in its last analysis, resides in God; God is will; the "I am;" the "I will be that I will be." From this conception, the universe has an intelligent explanation. All the great forces of nature are the expressions of the Divine power.

There is in nature the lower and the higher, the unconscious and the conscious. The creation comes to the rational and the self-conscious in man; and in man there is the lower and higher; the upper and the under; the back and the front; the basilar and the conical. Nature reaches her highest physical expression in the human face. The face of man is the reflection—the shining of the soul within, lighting up the eyes with intelligence, and making its every feature expressive of strength or weakness, of kindness or cruelty, of love or hate.

Man is thus partly conditioned in the laws of force, and partly in the higher realm of power. In his present state he is both matter and mind, body and spirit, animal and angel. Beneath him and about him are earth and air and all physical forces; he is a part of these. Above him and within him is truth, is reason, is right, is God. And standing thus within, and being related to, both the upper and the lower, and having the self-determining power of volition, man is, in a large sense, the chooser and maker of his own destiny. He is by his very nature, and the constitution of things, in a position where he may rise or fall. Certain consequences necessarily attend, and are the result of his choice and his actions. "God will render to every man according to his

works; to them who, by patient continuance in well-doing, seek for glory, and honor, and immortality, eternal life. But to them who are disobedient and obey not the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish upon every soul of man that worketh evil."

We are in a world of causes and effects; and man, having a measure of power to control forces, thereby touches the world of causations; and having set the forces of nature in motion, certain results follow. And not only does man control forces; he controls power, and hence touches the springs of action in others, and thereby causes them to exert their power over natural forces—to build, to plow, and sow and reap; and his power does not stop here; he has the power to influence other wills for good or evil. And herein is the tremendous responsibility of human life. We set in motion moral causations that may go on accumulating power over power, and power over power beyond, until communities and states and nations are involved in strifes and wars.

If man could, by the power of his will, work only upon and control the forces of nature, that would of itself constitute him a great being; a being of power over things. But what is it when one mind moves another mind; when one has the power to influence the thinking and acting of others; to set men to thinking along the lines of truth and reason and right, and thereby to set them to working for the good of the world? And what is it when one mind influences another mind to evil; stirs up angry passions and prejudices; sets man against man; arrays one part of a community or country against the other; against law and order, to kill and to destroy? Into what confusions and disturbances and violence and tragedy did the Anarchists plunge our peaceful city? And what "indignation and wrath and tribulation and anguish" have they brought upon themselves! It is a tremendously responsible thing to be a public speaker or writer; to address the masses; to touch the springs of thought and action; to stir the passions in man; to set in motion the power that moves power. If this vast power be used wisely, it is an incalculable good; if it be used unwisely and wickedly, the evil is incalculable.

And now, what is there in the nature of things, or what is the law of moral sequence that makes it a fact that certain results follow certain courses of conduct? Why is it, that "patient continuance in well-doing, and seeking for glory, and honor, and

immortality," lead to "eternal life"; whilst "factiousness and obeying not the truth, but unrighteousness," lead to "indignation and wrath and tribulation and anguish?" Why do certain moral causes produce like results?

In the natural world cause and effect stand in their orderly relation; and we may observe the further fact that the cause and the effect are alike in kind; that causes produce corresponding results. We cannot raise potatoes on trees, nor will apples grow under the ground. The one is the fruit of the earth, the other is the fruit of the air and the light of the sun. And yet it requires the earth and the air and the sun to produce both. The difference is that the tree has its roots in the ground and sends up the trunk and the branches to live in the light and produce blossoms and fruits; the roots of the vine live under the ground in the dark and send up the stalk and the blossom to gather in the light and the air. You cannot, by planting one thing, raise another; the sowing and the reaping are alike in kind. But what it is that makes each thing itself, we do not know, only that the mineral, the chemical and the vital forces obey their own laws, and produce these different, and yet corresponding results.

Fish are hatched from spawn cast into the water, and birds from eggs in the nest, but higher animals are developed in maternal bodies of their own kind; and then they must have their corresponding environments when born into the outer world. In all this there is the law of cause and effect; and this law is wholly beyond the control of human power. The power of man can control natural forces, and by setting them to work along their appointed lines can produce certain results; but man cannot defy these forces and laws; nor can he work without them. All the chemists in the world cannot produce one single grape or blade of grass; but given the germs, the poorest peasant can raise tons of each every year.

Cause and effect are seen still higher. One curved line can enclose space, but two straight lines never can. Two and two make four, but they cannot make five. There is a necessity in things; the laws of mathematics cannot be other than what they are. Reason has, and must have its own laws, and its own world; and that world is one way, because it cannot be any other way. And so of the world of right, of morals; its essential laws are necessary laws; and they are what they are, because they cannot

be anything else; because of the moral necessity in things. If a child ask, why a thing is right or wrong, it may be a sufficient answer to say, that mother says so; and to the man who cannot comprehend the reason of things, it may suffice to say that it is the law. But the mother has a reason, and the law has a reason for requiring certain things to be done, and forbidding others; and in the relations of the home and of society the reasons are largely apparent. Certain courses of conduct are for the good of the child, and of the individual, and of the social order. Society rests upon reason, and experience, and the sense and principles of right, and these principles belong to the moral necessity of things; they belong to God; they are God; for God is truth, and justice, and love; and without them God would not be. And hence the will of God is not arbitrary, but rational and right; and hence God is unchangeable; nor can moral principles change.

And now we may begin to see why it is, that, in the moral world, well-doing leads to good results, and bad-doing leads to evil results. And we might just as well talk of reversing the natural order of things, as to think of reversing the moral order. One is just as possible as the other; and both are plainly impossible. It is only by these natural laws that nature is or can be; and were it possible to destroy the laws of gravity and motion, and cohesion, nature itself would cease to be. And were it possible to destroy moral laws; to abolish justice, and truth, and right, society would cease to be; civilization would be impossible.

Suppose it was possible to reverse the Decalogue, and make it command, what it now forbids; make it say: "thou shalt have other Gods;" and thou shalt worship images; and thou shalt profane the name of the Lord God; and thou shalt not keep the Sabbath day holy; and thou shalt not honor thy father and thy mother; and thou shalt kill, and commit adultery, and steal, and bear false witness, and covet; and suppose mankind should obey such commandments, the result would be utterly destructive. The very thought of right would perish; and man, worse than the brutes—because more powerful than they—would destroy himself.

The divine law, the necessity of things, the will of God, is back of all, beneath all, above all. Human laws try to interpret, to enact and enforce the principles of justice; religion seeks to bring the will of man into harmony with the will of God; seeks to bring all under the law of love, and hence to make all free in

the love and pursuit of the right. These are the great conserving agencies of the world, and they should express the highest intelligence, the highest justice in right and love of man. There can be nothing more sadly unfortunate than for government and religion to be intentionally unjust; and when they are so; when government is used to oppress, and not to protect the rights of the people; and religion used to aid the state in wrong; then the people have the right, as a last resort, to rebel; the right of revolutions. But there can be nothing more sad and unreasonable; more short-sighted and self-destructive, nothing more criminal, no greater crime against liberty, against society, and against the best interests of man, than for the Anarchists of the old world to come to this free country, and most tolerant government on earth, to preach their destructive doctrines and try to incite to deeds of riot and murder.

We, here in this city, could not understand—could not realize the meaning of red and black flags; could not believe that these men really meant what they said when their mad orators advised burning and killing; nor did we realize it till our brave policemen were blown to pieces upon the street, and their dark plot to murder and to burn and sack the city was discovered. Then we awoke, and the power of the law was put forth; and now seven of these men are under sentence of death. The facts and the evidence were before the court, and the case was argued by the ablest lawyers, and has been reviewed by learned judges of the highest tribunals, and it is scarcely less than presumptuous for any one not a lawyer, and even a lawyer not thoroughly informed, to call their decision in question; and hence we rest content in their judgment. Indeed, if we are to maintain law, society must abide by the decision of law. The only possible question is as to the severity of the penalty; whether they should be hung, or sent to the penitentiary for life. Personally, I should prefer the latter; not that they have a right to live, for they have forfeited that right; and certainly not that the sentence of death cannot be safely executed; for this country is able to hang and will hang ten thousand Anarchists if necessary, and then ten thousand more; but that it would rid society of their presence, and the lesson and effect upon this disturbing element, would perhaps be just as salutary; and the public feeling would be saved the strain and shock of their execution. But if the Governor thinks it best not to interfere, I will stand by his decision and by the law, and you will stand by it.

But I am not arguing this case, nor did I intend to get drawn into it so far; but am using it as a striking illustration of principles of moral sequence. Why is it that these men could not be permitted to go on counseling murder? Why is it that they are arrested, and tried, and sentenced? What is that solemn power that decrees and executes the penalty of death, or imprisonment for crime? Why is it in some form a part of the civilization of the world? And why is it that laws are made to punish, and not to reward crime? The simple answer is, that there is a just God; that laws rests upon eternal principles; and that sins and crimes must bring suffering and penalty upon the sinner or the criminal. "God is no respecter of persons;" he respects character, not individuals; and the whole great moral order of things is such that if one aspires after the higher, "seeks for glory and honor and immortality," he reaches a corresponding result or quality of life called "eternal." But if one is "factious and obeys not the truth, but obeys unrighteousness," he brings upon himself the corresponding results in "indignation, wrath, tribulation and anguish." Natural and moral laws; cause and effect belong to mind and heart, and reach up into the spiritual world.

We all think that it is a wise, laudable ambition when one seeks to use the natural forces about him to achieve material results. We admire the toiling patience of discoverers, of inventors, of builders; and we admire the acquisitiveness that gains honest wealth. And what long working and waiting for these results? The majority of men spend all their lives in toil, and if wealth or plenty at last rewards their labors, it generally comes too late to be long enjoyed. They enjoy the fact of success, rather than the things it brings to them, and this is really the greater, for it is the reward of worthiness.

And so it is in moral strivings; it is not with any great soul, serving God from fear, or seeking a reward, as "getting to heaven;" the reward is in the becoming, or what one becomes through the seeking. "Glory, honor, and immortality," are the thoughts presented in the text; and these lead to a quality of life called "eternal." These are all upward-reaching thoughts, they mean a movement from the lower to the higher. It is difficult to define the word "glory;" it means brightness, splendor; that which is opened and expanded; is shining and lustrous. But it means expansion and lustre from within, and not an outer or surface

polish or brightness, such as may be spread over a base substance. It means that which is genuine to the centre, and carries in itself an essential value. The word thus gets its outer meaning from material things; but it is essentially a term descriptive of mental and moral qualities, and hence comes at last to mean character; that which is the crowning glory of man. And the glory of God, is the character of God; what he is; and the manifestation of this glory is but the out-shining of the inner life. Thus we read of the glory of God as reflected in the face of Jesus Christ; that is the character of God; and also that man is "changed from glory to glory" as he looks upon and becomes like the Christ.

There is the glory of physical perfection, of personal beauty, that all admire; and there is the glory of mental culture, of mental strength, of reason, of learning, that commands admiration; and there is the glory of achievement—the glory of conquerors, of inventors, of discoverers, of those who achieve great results. But the one essential of all glory is goodness, character, worth. How it detracts from the charm of personal beauty to know that it is only superficial; that manners are imitations, that virtue is feigned, and that when the beautiful lips are parted in speech, each word betrays ignorance; and that vanity is back of laces and jewels. But the strong, homely features of Lincoln became beautiful, because illumined by the glory of character, of honesty and great worth. The wrinkled hand of my mother was to me the most beautiful hand I ever saw; it was the hand through which a great loving heart had carried me and fed me. We admire the strength of Bacon, and the brilliancy of Voltaire; we love the piety and self-sacrifice of Fennelon and Savonarola. We may admire the military genius and dash of Alexander and Napoleon; we love the patient toil and patriotism of Charlemagne and Washington. We admire strength, learning, courage; we love goodness. Many men may have known more and done more in many things; but no one ever loved so tenderly, and forgave so freely, and gave himself for all, and suffered and died for all, as did Jesus the Christ; and hence the world loves the Christ; and to be like him is the highest glory of earth.

Great moral qualities are not isolated, but related one to another; and hence when one seeks for "glory," he seeks for "honor," or that esteem that is due and paid to worth. The qualities that are held in high estimation, call forth the admiration

and love of mankind: Those who seek for glory, for the real worth of character, are lifted above the low plane of the vanity that seeks the empty applause of men; but they, by the striving for and the possession of the inner glory or character that shines out naturally, and unconsciously to themselves, in their lives, receive the honor of men and of God. We honor patriotism and benevolence; we honor heroism and self-sacrifice; we honor the undying love of mothers; we honor the patient toil and devotion of the hard-working masses of men and women who are filling their places in the great world. It is the out-shining and mingling of the light and glory of character, of worth. It is an upper world of the approbation that belongs to goodness; it is the heaven that rises above the hell of contention, of disobedience, of wickedness, of crime that calls down "indignation and wrath."

And as man seeks the higher—seeks for "glory and honor"—he seeks for "immortality;" for the incorruptible, for the imperishable. If one turn his powers downward, and "live after the flesh, he shall die;" he is casting his being into the perishable; living for the pleasures of sense. "But if ye through the spirit do mortify the deeds of the flesh, ye shall live." "He that saveth his life shall lose it; but he that loseth his life for my sake, shall find it." Selfishness, vanity, pride, sin, are all in the world of the perishable; but he who seeks the glory and the honor of character, of goodness, is casting his life up in the world of the immortal. And hence it is said that the reward of such seeking is "eternal life"; a quality of life or being that in its very nature is undying. And hence our Saviour says that "he that believeth on me hath eternal life;" his trust in me, his becoming like me, his life in me, relates him to the everlasting. We can see that the flesh-life will soon end; but reason, and right, and love rise up to live in their own world. Sin is a transient, a perishable state, where souls who do wrong are beat about in the sad experiences of "wrath, of indignation, of tribulation and anguish," until by their sufferings and convictions they are led to obey the law of righteousness.

And the way to this "eternal life" is through "patient continuance in well-doing." That is, getting into the line of moral causations; doing good to become good; and seeking to become good that one may do good; may do good for the love of good; and in the having and the doing, find the result and the reward. And in all this, there is need of patience, of continuity of purpose,

of seeking, of striving. Nature is patient; she drops a seed in the earth, and watches it, and waits for it; and sun, and soil, and rain, and air minister to its growth through the spring and the summer, that flowers may bloom and fruits ripen; and nature watches, and waits, and works for long years to grow a tree. God is patient, "long-suffering." He waited through the long ages for the earth to get ready for man; and he waited for the world to get ready for his Son; and he waits now for liberty and love and justice to take their places in the life of man; waits for the kingdom of heaven in human hearts.

And how have the souls of men come into their measure of the patience of God? How have the lovers of art toiled for beauty and song? How have patriots and philanthropists waited and worked, through ages of war and oppression, for liberty, and justice, and brotherhood? That is the patience that lays the foundation of a cathedral and builds on through passing generations, and finishes it hundreds of years after. That is the patience that founds a government and waits for coming centuries to unfold and carry out its principles. That is the patience of Christ; the patience that suffered and died that a new life might come to the world, and the patience of the Holy Spirit forever brooding over the life of truth, and liberty, and brotherhood, and love, and justice among men. It is the patience that comes from the longer looking; from standing in the line of causations, and seeing power rising to the mastery of force; seeing the Eternal will drawing and winning the will of man into glad and sweet submission.

We often become impatient with ourselves; impatient with others; impatient with the slow progress of things; impatient with the world. What we need is to get into the line of causations; get into harmony with all truth and goodness, get into the life of Christ; into the life of well-doing, and then to stay there and work on from year to year; work and wait, and wait and work; work till noon and night, and rise to work in the new to-morrow; work in the morning and the noon of life; and work when the sun sinks low and the shadows grow long; work till the hands drop down, and the heart stands still, and then go away to the higher glory and honor, and immortality of the life eternal.

[Sunday, Nov. 13, 1887.]

THE EXPLANATION AND THE LESSON.

Think on these things.

Eph. iv: 8.

Our views of life are every year becoming larger and more practical. And with this larger vision, religion is coming more and more to take its natural place in the vast transactional affairs of the world. Ceasing to be an abstraction, or a debate over the non-essential and the unknowable, it is coming to be thought of as an essential part of the higher life of man in all its relations to the great questions of labor, of capital, of education, of liberty, of justice, of kindness and mutual helpfulness. And with this larger view of religion, the sphere of the pulpit has been so enlarged that the office of the preacher is becoming more fraternal; he takes his place as a teacher, a helper, a brother in the common thought, and work, and struggles, and hopes of mankind. He views events from the higher standpoints of the spiritual; of duty, of right, of the relations of man to man, and of man to God.

The man who looks only to the business aspects of things, to the questions of loss or gain, may ask, how will events affect values; or how can I turn the fortunes or the misfortunes of others to profit? The politician may ask, what will be popular, and how can I take advantage of passing events or public opinion to secure office? The preacher asks, how can the greatest good be done; what lessons of truth, of justice, of liberty, of love, can be taught? And from such a standpoint, you will naturally expect that something should be said upon the one subject that has of late so filled the public mind, and been such a burden upon the thoughts and feelings, not only of the people of Chicago, but of the millions of our country, and of the countries across the ocean.

Not since the war of the Rebellion, perhaps, has any one event

or series of related events, produced such profound and long-continued interest and excitement as have been felt over the Haymarket tragedy in this city; and the trial and conviction and the execution of the sentences passed upon the Anarchists. Seven faithful policemen lost their lives, and many others were wounded. Seven Anarchists were sentenced to death, one committed suicide, four were hanged, and two imprisoned for life. May 4, 1886, and Nov. 11, 1887, have become historic days in the life of our city. And the singular thing is that, somehow, these events have taken on such wide and far-reaching significance. And in the explanation of this and the lessons taught, and the further lessons yet to be learned, is to be found its value to the public.

In itself, the killing and wounding of a few policemen, and the hanging and imprisoning of those who did the killing, or caused it to be done, however sad it might be, and whatever local excitement it might produce, does not explain the deep concern that has been felt over this particular tragedy. Had a dozen officers and men lost their lives under the excitement of liquor, or from any merely local trouble, it would have soon passed out of public notice. Or, had these events occurred in Russia, they would have soon been forgotten. Or, had they occurred in Germany, or France, or England, or in this country in a time of war, they could have possessed no wide interest or concern. The profound significance is in the fact that they occurred in free America, and in a time of peace; and that they were not the results of immediate passions, nor the deeds of common murderers, or highway robbers; not these, but the studied and organized resistance of otherwise temperate and industrious men, to the laws of the state, and of the country, and an effort, by intimidation and violence, to redress certain supposed or real wrongs. This is the explanation of the profound interest that has been felt.

And what has intensified this interest again and deepened it into an apprehensive concern, is the feeling, and the fact, that it is one phase, and the worst phase, of a widespread discontent upon the part of millions of the poorer people of this and other countries. I do not mean to say that those generally known as Socialists, are Anarchists; and much less to say, that the laboring people as a class, or the united labor party in politics, or the many unions of laboring men, are in sympathy with any of these destructive measures; for they are not. And yet, by the law of associated

interests, there is this common bond of sympathy between all who share in this wide discontent with the existing order of things; that there are certain social wrongs and inequalities that should be righted; that somehow the happiness and the misery, the burdens and the rest of life, should be more evenly distributed. And hence, they are all working for the same great end, though by different, and often by very opposite methods. And this explains the sympathy that the laboring people have felt for these unfortunate Anarchists; whilst at the same time they have condemned their violent doctrines, and the bloody deeds to which such teachings naturally lead.

Another element in the case that further explains the deep public interest manifested, is to be found in the higher moral sentiments of the age. It is not the preachers alone who are studying the spiritual welfare of the world, but by their side are the millions of other noble men and women; the educators, the philanthropists, the business men, the hard-workers in every department of society, who see that life means more than money; more than wealth and pleasure; who feel a deep and tender interest in the poor and the unfortunate whose lots have been cast in hard places. All these are concerned more or less for the common welfare; they are anxious to see the struggling masses of their fellow beings come into better conditions of intelligence and propriety and morality. They see that many are placed at great disadvantage through unfortunate inheritances and unfavorable environments. They see that these struggling ones need help, and from the ties of a common sympathy they feel that they ought to help them; that it is the duty of man to be the helper of man. And they feel, further, that however extravagant and unreasonable may be the claims of some, that even for these, there should be a tender consideration; the sympathy of the stronger for the weaker.

And then, this more refined and sensitive life of our time is the more shocked because, in our country especially, we are trying to get away from oppression and cruelty, and all deeds of violence. Such a scene as has excited the millions of this land would not have created a ripple for one day in the life of the Roman Empire; nor would it have disturbed the stolid life of England or France in the bloody years when many thousands were executed in the reign of a single King. It pains us all, in this age, that such things

must occur; it grieves us the more that they must occur in our country of liberty; our country of mixed nationalities, where it should be the effort of all to promote only love and good will and brotherhood. And it pains the humane millions of this land to see rash and misguided men hurting by their fanaticism the very cause that they are blindly trying to help.

And hence in the great cities of this country there has been an almost amazing tolerance. The very genius of our institutions is liberty. There has been a patient forbearance; and especially toward those of our foreign fellow citizens who have brought with them to our shores a, perhaps, not wholly unreasonable prejudice against government and religion, in the hope that they would come to see that the things of which they complain are not chargeable to the spirit of our laws and our religion; that here we are trying to make the laws just; and that religion here cannot be oppressive. In this generous hope, we have allowed from year to year a liberty of speech and press that the governments of the old world would not have tolerated for a day. And not only this; we have permitted men to secretly arm, and drill, and to carry red and black flags upon our streets, and to publicly threaten the lives and property of well-known citizens. In all this, there was the hope that passion and discontent would expend their forces in words, and that violence would not be attempted; and that through even these unlawful agitations calmer and better judgments would be reached, and that at last wiser counsels would prevail. But all this expectation was sadly disappointed; and it is in this outraged tolerance that we are to find the explanation of the seeming severity of some of the most humane in favoring the severest penalty that the law could inflict. It was the despair of mercy.

This is a government of the people; it is by the people, and for the people. We are subject to no foreign dictation or authority; but we are subject to the authority of justice, of right, of God. And the laws of this country, originating with the people, and being in the hands of the people, must insist upon obedience. That is, we must live under our own legislation, and if there are evils, we must remedy these evils in a lawful way. And for this the law provides. And hence we tolerate all forms of peaceful agitation and organization, and every kind of political party. The unfortunate men who were executed in this city had a perfect right to have organized a political party; to run for

office, and if elected to the legislature, to have taken part in shaping the laws. The genius of our government not only tolerates this, but encourages it as the right and duty of every citizen to take part in its affairs. But this government does not and cannot permit violent and unlawful methods; it cannot permit Anarchy to take the place of law; and that is to say that it cannot permit self-destruction.

The experience of thousands of years ought to be worth something; and that experience teaches that there must be authority; that law must be effective; must have power to enforce obedience. In our country the people make their own laws through representative legislation; and they enforce them through their judicial and executive officers. And wisely discriminating between moral and effective power, we leave the religious life of the people to the realm of the moral, and hence do not seek to enforce any form of religion; but in civil matters the law is and must be effective, and hence has provided penalties for the violation of its statutes.

And this is one of the lessons that the painful experiences through which we have passed should impress upon all minds. That is what the 4th of May and the 11th of November should emphasize; and I wish that these words, in all kindness, but in all firmness, could reach the ears, and sink into the minds and hearts, of our discontented brothers of other lands who have come to make their home in this New World, and could go to the many more across the sea. This is not a land of Yankees, of Puritans, of English or French or German, of Catholic or Protestant; but a great free Nation, where there is room for all, and where one is just as welcome as another; and hence where, for the mutual protection of all, the laws must be obeyed. Liberty is possible only under the forms of law. If men were permitted to plot against the law, and in violation of it to destroy and kill, liberty would be lost in the wild reign of anarchy and blood. And that is just what the united people of this land of liberty will not and cannot permit. Life and property and liberty must be preserved; and then there is a chance to go forward with all needed legislation and all possible reforms.

If in anything our civil authorities made a mistake, it was not in being too severe, but in the too great tolerance that permitted these disturbing elements to gather strength; to threaten the

destruction of life and property, and to parade the streets and flaunt their defiant flags in the very face of the law. We know what has been; we do not know what might have been. Sterner measures might have prevented, or they might have precipitated, the final catastrophe; but now that the issue has come, there can be no reason for such tolerance in the future. In Europe, the law is in the foreground; it is everywhere apparent; and there such threatening demonstrations would be instantly suppressed. In this country, the law is in the background, and so unobtrusive that, if men live peaceably, they hardly know that it exists. The law in this land lives in the public will and conscience and justice; and hence, if once aroused and called into action, there is no country on earth where it is more powerful, and for the reason that it has the united strength and support of every law-abiding citizen.

And whilst the civil authorities have learned that a too lenient policy is not wise, let us hope that those who have ventured to resist the law will profit by the lesson that it is impossible for men, in our peaceful form of society, to escape the consequences of their conduct. This is the tremendous emphasis that the 11th of November places upon the 4th of May. Incendiary speeches and councils made that first catastrophe possible; they led up to it; and those who were the leaders have suffered the penalties that they brought upon themselves. Many of us here to-day knew those unfortunate men. Not long before the Haymarket riot, we met them upon three evenings and tried, as honest men and brothers, to reason with and to dissuade them from their folly, and to warn them of their danger. And one of our number, a lawyer, plainly told them that such views and speeches would result in violence, and that then they would be held responsible, and that, if they continued in their mad course, some of them would be hung in less than eighteen months. This was not a threat, but a kind warning. It is a responsible thing to live in these excited times, and tremendous is the responsibility of the leaders of thought and action. These unfortunate men were not ignorant; they were strong men, and I will not say that they were intentionally bad men; but they were unwise and fatally misguided men, and they led others astray; and even if they aimed at a supposed good, and the redress of supposed wrongs, their destructive methods, if permitted to succeed, would destroy the civilization that it has taken

thousands of years to make possible. And I hope that those unfortunate men felt and knew that it was not in revenge, but in sorrow, that the law was compelled to take their lives that the life of society might be saved.

And now, having said these things, there is still another side to this great question. In an absolute despotism, the responsibility of the government is upon the sovereign; in a democracy, the responsibility is upon the people, and in no other country in the world is the social responsibility so great as in this land. The laws and customs are what we, the people, make them. And nowhere is it so important that the laws be wise and just, and that honor and brotherhood prevail. Here, between the two oceans, the peoples of all nationalities and religions have come together. Here, away from the older lands and civilizations, we are essaying the tremendous task of a free government and free institutions. The nations of Europe are looking on with mingled feelings of interest, of approbation, of jealousy; the millions of other lands are looking to these shores with hope. We are in a vast world-transitional period; our world is passing through mighty changes in government, in religion, and in all social industries. We are just now in the most critical period of an industrial and economic evolution; new adjustments to new conditions are needed; and for them we need patience, and wisdom, and a great brotherly fairness.

Let us not assume that the best has been reached; and let us not deny, but frankly admit, that there is some reason for all the social unrest of our time; that the poor and the laboring classes have some ground of complaint. I may not know what that ground is; you may not; and many may have wild theories, and propose unwise remedies. The trouble is probably not in one thing, but in many; and the remedy may not be in one thing, but in many. But let us as a great people resolve to find the causes of complaint, and remove them. Let us resolve to find the causes that will lead to the better doing of the masses, and set these causes in operation. Legislation can do much to lessen the power and abuses of monopolies; education can do much to correct the false ideas of liberty and law; temperance and industry, and economy can lessen poverty; and the sentiments of brotherhood can lessen strife and bring peace and good will. And in all these things the people must act; for it is the people that enjoy or suffer. When half a dozen men can control the price of coal they have,

in so far, the people in their own power; and so of the control of the gas that lights our cities and our homes. The people must find some way to protect themselves; and the justice that imprisons, or hangs, a poor man must, somehow, protect the poor against the oppressions of the rich. The love of money and the greed and pride of gain, and the efforts of wealth to control and corrupt legislation, are dangerous elements in our civilization. What we should do is, to remove, as far as possible, the causes of complaint; and give each one a fair chance in the work of life.

And then, I think, those who have grown rich should do more in providing places of entertainment and instruction—halls, art galleries, reading rooms and churches for the poor. There was never any complaint about the wealth of Peter Cooper; people were glad he had money, for he used it for the public good; and it is in the power of the rich in every city to win the love and sympathy of the poor. And society in this country should feel a deeper concern for those who are ignorant and sinful. The very lowest and worst elements in any community, are human beings; they are our brothers and sisters; they were once innocent children; and that they have grown up in ignorance and vice in our day, should cause us to ask if we have done our duty? When I see the neglected children on the street, and know that hundreds of little boys and girls go every year to the bridewell and the jail; I ask, what is society doing? It is a poor answer to say, we have power to shut them up, and power after awhile, if need be, to punish. Such a power is necessary, and sometimes must be exercised; but what society needs, is the power to save; the power to prevent such necessities.

I believe in law, and in enforcing law; but I cannot but feel a deep sympathy for those who have to suffer its penalties; nor can I put away the conviction that often society is not wholly guiltless of the very crimes that it feels compelled to punish. Is this the best world that God and man can make? If so, I pity both. Or was there not, rather, some cause that lay back of nihilism in Russia, and communism in France, and socialism in England and Germany? Is there not some cause for the labor troubles in this country? Blame the laboring men if you will; or blame the capitalists; or blame both if you like. Are there not causes lying back of ignorance, and idleness, and crime? And, if so, are not these causes and conditions remediable? Certainly they are.

And the measure of our power is the measure of our responsibility to the world and to God. I do not know how others feel, but the crowded jails and penitentiaries of our land fill me with sorrow and even with shame; and the dreadful, ghastly gallows fills me with an awful horror. And it pains me to see that the gap is every day widening between the Church and the ungathered masses. It means a great deal when a great, angry, hooting mob march into Westminster Abbey on the Sabbath day, and at the hour of worship. It means a great deal when the condemned Anarchists declined the services of priest or preacher. It means that somehow the poor and the sinful and the unbelieving are not drawn to us now as they were drawn to the Christ. Our city and our world may need police and prisons; but I tell you our age needs something more: it needs a religion of love, of kindness, of mercy, of justice, of brotherhood, and of help and hope for the perishing. Whilst the firmness of the law must restrain violence, its manifest justice should inspire loyalty; and a great divine and human sympathy, and the broader views of truth, should disarm prejudice and unbelief, and win men to faith and love; and O! may God help us hasten the day when the ugly gallows shall be no more; when prisons and jails shall be turned into schools and workshops, and love and brotherhood fill and rule the world.

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[Sunday, Nov. 20, 1887.]

OUR SOCIAL AND RELIGIOUS UNREST.

Come unto me, all ye that labor and are heavy laden, and I will give you rest.

Matt. ii: 28.

As a matter of fact, our world was never in as good a condition as it is to-day. At no time in the past has its material prosperity equalled that of the present. Never before were there so many cities, so many towns and villages, so many farms and shops and homes. Never were the millions so well fed and clothed and housed. The power of man has been increased a hundred fold by machinery; the great ocean steamers have taken the place of the slow-sailing ships, and the old stage coach has given way before the fast-going cars. One can travel farther in a year now than he could have gone in a lifetime a hundred years ago. The poor can make journeys that were once impossible to the rich. Never were there so many schools and colleges, and books and papers, as now; never could so many read and write; and for five cents one can send a letter around the earth. And so far can electricity outrun the sun that events in London are in print here three hours before they happened there.

Never was there so much political and religious liberty as now. Once the masses of mankind were under despotism; now the great governments of Europe and America are constitutional monarchies or republics. Once masters had the right of life and death over slaves; they could kill them for the slightest offense, and there was no law to forbid; now slavery is abolished on two continents. Once men and women were imprisoned and tortured and burnt at the stake for their religious opinions; and the inquisitors and the heresy-hunters pursued like blood-hounds the bleeding feet of liberty. A hundred thousand were put to death in Europe for witchcraft, and at the time when the learned divines of England were

preparing the Westminster Confession of Faith it was a part of the daily employment of the preachers and the elders and deacons to hunt down and punish witches.

Now Darwin, and Huxley, and Spencer teach evolution, or agnosticism, or whatever they think is true; and Mr. Spurgeon withdraws from the Baptist association because some of the brethren—and among them, some of those educated in his own college—do not believe in plenary inspiration, and a personal devil, and endless punishment; and James Martineau and other liberal divines among the dissenters, and Canon Farrar and others of the established church are proclaiming a more reasonable religion. And in our own country, the Rev. Dr. Field addresses a letter to Col. Ingersoll, and the great lawyer and agnostic replies, and before the bar of common sense, many will say the lawyer beats the preacher; whips him on his own ground, and with his own weapons; and our North American Review publishes the debate to the world. Thus free are all minds to think, to speak and write, in our age, and with the only risk of being denounced as infidel or heretic, and being expelled from some sect.

All these are facts. But there is another, and seemingly very strange fact; it is this: that with all this better doing and larger liberty, there was never a time of such universal unrest. There have been periods when there were far greater national commotions; as in the long wars succeeding the fall of the Roman Empire; or the 200 years of the wars of the Crusade; or the thirty years' war after the Reformation; or in the revolutions of the 18th century. These great events stirred and staggered the world, but they were great social and national conflicts, in which the millions were caught up and carried along in masses, and as by some mighty power. The wide-spread unrest of our time differs essentially from such stormy periods. It is the unrest of comparative peace and prosperity; and of a larger intelligence and liberty than was ever known before.

It ought to be worth our while to try to analyze and explain this anomalous condition of the social order, and to ask ourselves what lessons are to be learned, and how they can be turned to the best account?

It is not, then, in the fact that the world has less of what man needs, that we are to seek the causes of the present discontent, but, strange as it may appear, in the fact that it has more. Man

naturally submits to the inevitable. When he finds that he faces the impossible, he gives up the struggle; and in this way is he taught the severer lessons of limitation and submission. If it were within the limits of the possible to escape death, if money could bribe this dark angel, or if in any clime one could hide from his presence, how would mankind toil and save that they might be able to pay the price, and where would they not go to find the land of safety? If only one in a million could live on through the centuries, it would be harder for all the others to die. But we all submit with a wonderful composure to that which is an inevitable race destiny. And so, mankind find it easy to do without the things of which they have no knowledge. Many of us can remember when it was quite an art to "keep the fire over night," and if it went out, to kindle it again from the flint and steel; but it did not seem a hardship then to do without matches. And so the world got along very well without gas, and steam, and many other conveniences, because it had never known them.

Now in these thoughts is found the philosophy of a great deal of our present unhappiness. When the masses of our human family accepted their harder lot as a something that was inevitable; when they felt that the blessings of liberty and plenty were for kings only, this very supposed inevitability became a condition of content; just as we all consent to die, because of the impossibility to escape. And so, before the multitudes came to know by experience what it was to have even the least of the luxuries of life, it was no self denial to do without them; just as all used to do without steamships and railroads. But now all these millions of our race have got a taste of liberty and of better doing; new possibilities rise up, and with the sight of the new, they naturally become discontented with their old conditions. And in this is the first explanation of the present condition of society. The masses have got a taste of books, of music and of art, of better houses and clothes and food; and before their imagination rise the enchanted visions of the supposed pleasures and rest and happiness of the rich.

Every lover of his race; every one who feels the sentiments of brotherhood, should rejoice at this new awakening of the people. The amazing wonder is, that it did not come sooner; that the masses of mankind have so long been ruled by despots, and accepted what their masters saw fit to give. The wonder of history is that the people of this world have so long been unconscious

of their numbers and of their power. And now that the new awakening has come, it is not strange the leaders, rising up from the poor, should be inexperienced; should lack judgment, and often propose the impracticable. Nor should we think it strange that there should be a prejudice against the institutions of society, and especially in the older countries; nor strange that even violence should be attempted by the rash and thoughtless. Every new rising of the people has to pass through these experiences. Luther was so worried over the many sects and divisions, and the abuses following the Reformation, that it is said he almost regretted that he had undertaken to lead so great a movement, and Queen Elizabeth burned a few innocent Baptist preachers because she was tired of the endless religious debates and divisions in her realm.

And thus our age is just now experiencing the unrest that arises from the first and new experiences of the greater abundance and the larger liberty that are in sight of the eager millions, who have, through the long centuries, lived in the uncomplaining and hard content of poverty and ignorance. And the eyes and ears and mouths and brains that have been opened and got a taste of beauty and music, and luxury, and thought and liberty, can never be closed. The days of despotism are numbered; the power of the people is henceforth to enter more largely into the great affairs of life, and more and more will the people rise to plenty and wealth.

But will this give our uneasy world rest? We are told by many speakers and writers that the fear of want is the great burden that is now pressing upon the minds of men. But the wants generally increase as fast and faster than the wealth. Men are not satisfied with the necessities of life; they desire its comforts; and then they crave its luxuries; and then they come into the competitions of wealth in dress and display, and the elegance and grandeur of mansions, and the ambitions to reach the front and lead the processions of millionaires. A gentleman from New York told me last summer that in that city one who was worth \$75,000 was in about the most uncomfortable position, for he was kept in a constant strain to keep up with others who had a little more; and so the race goes on. And I tell you, my friends, that rest is not to be found in these fretting and uneasy ambitions and competitions. They are robbing the souls of many of rest and peace; they send them to their tired pillows with aching heads and sorrowful hearts, and they are hurrying them on to early graves.

Our uneasy world should learn to value the higher wealth of the soul; the wealth of affection, of friendship; of the love of neighbors and friends and home, and of trying to do good to others. We should learn to value more the thing that we have, and, "having food and raiment, to be content therewith." And for those who are possessed of large acquisitive foresight and power, there ought to be an unspeakable happiness in the great benevolences of the spirit going forth to help in every good cause; but those who permit themselves to love wealth for its own sake, to spend their precious years in making money for the sake of money, and with no thought of trying to do good, may bid farewell to rest; for the blessed peace and rest of the soul, the rest of the meek and lowly Christ, cannot be theirs; and soon death will come, and then "whose shall all these things be?"

But there is another and a deeper cause for the unrest of our uneasy world, than is found in its temporal affairs. It is in the painful uncertainty and the distressing doubts of our age upon the great question of religion. And here we may note the striking parallel between the social and religious life of mankind in the past. When the masses were content to live under civil despotisms, they could easily accept a despotic religion. The two related forms of the social order went together, and the minds that permitted the state to say what they should do, were not less willing for the church to say what they should believe; and they accepted both as final. And as we have seen that the people under these conditions submitted to their hard physical lots because they seemed to be inevitable; because they knew of nothing better and hoped for nothing better; so in like manner they accepted and submitted to the religious teachings and authority of the church in a trustful, obedient and uncomplaining way. And we may even say gladly; for the dark and the mediæval ages were ages of faith. Not having learned to reason, the human mind accepted and rested upon the external faith of authority; just as not having come to liberty, it submitted to civil despotism.

And if we would study the philosophy of history, and understand the difference between the past and the present, we must take this into account. The unquestioning religious faith of the past ages was about the only support and comfort of the people. They believed in the divine right of kings; and they believed almost implicitly in the authority of the church, and in the life to

come, and in the rewards of heaven and the torments of hell. And hence they patiently endured and suffered the evils of the present in the hope of the future. It may even be said that life in those ages was a despair of the present world; and hence the belief that obtained so generally in the tenth century, that the world was soon to come to an end. Under such conditions, despairing of earth, the people looked to heaven; and however hard was their lot in time, they were supported by the hope of the near rewards of eternity.

Now, I will not pretend to say there were no good kings and generals and good popes and priests; men who, in their day, sought to do the best they could for their age; nor will it be denied that others were selfish and ambitious and wicked. But both the church and the state necessarily shared in the prevailing thoughts and beliefs of the time; they represented and embodied these, and both were despotic; nor was either free from ignorance and superstition. They had low and narrow views of liberty; of the rights of the people; of the character of God; and of the nature and destiny of man. And this fact explains the reactions of liberty and of reason against despotism and superstition; and in this also is the philosophy of the present mental and religious unrest of our time. It is not, however, in its nature permanent, but transitional; it is a part, and perhaps a necessary and even useful phase or experience, in a vast world-transition in civil affairs, from the rule of force to the rule of right; from the authority of the few to that of the many; and in religion, from the authority of the external to that of the internal; the authority of reason, of truth, of conscience, of God.

We can hardly realize how vast this great world-movement is; what it means for a thousand million human beings to rise out of ignorance; to pass from the law of force to the law of liberty; from despotisms to democracies; from the external and the superstitious in religion; from the worship of idols; from bondage to forms and ceremonies and creeds; from religious wars and persecutions, to the great liberty and peace and rest of the soul in the law of love; in the eternal principles of truth and right in God, as revealed in Jesus the Christ. Four great centuries of thought, of reason, of invention and discovery, of wars and revolutions, have come and gone since this great world-movement began; and back of these were forty other long centuries of preparation; and

even now we seem to be only in the morning of the great day of Him with whom "a thousand years are but as yesterday, when it is past."

There is something curious in this unsettling of religious beliefs, and this loss of faith. From the despair of this world that filled the tenth century, the reaction has carried us back to a great faith in the present world; but unfortunately, many have strangely swung into the deeper despair of a world to come. It seems that these minds are not able to rise to the larger faith of two worlds at the same time. But as the despair of the middle ages was followed by the powerful faith and activity of succeeding centuries, and the great results of modern civilization, so we may hope that the great faith of man now in the possibilities of his present life will lead on to a belief in the continuity of that life after the change we call death. Faith begets faith; and from the very greatness of life will yet arise the feeling and the faith that it is too great to perish.

In the darker ages, the poorer classes believed implicitly in the life to come, and that there they would be rewarded for their sufferings in this world; and that hope gave them courage and patience to do and suffer. But now we have the unpleasant fact that so many of our time, and especially among the laboring people, have no such faith or hope upon which to lean; and feeling that this life ends all, and that their present existence is a hardship, and that now is their only chance for happiness, it is not strange that some are driven almost to desperation. I have been told by those who ought to know, that this is the state of mind of very many of the discontented hard-working people of our country and of Europe; and that they would laugh if one should urge patience under present hardship and suffering, from the hope of a better life beyond death, for themselves or their children. It is the this-world, the now-or-never feeling and argument; and these disturbed minds are not ignorant of the fact that many of the educated classes hold the same dark views; and they naturally conclude that, like themselves, they are living for the present, and with no fear of God or thought of the future.

The physical hardships and sufferings of this world can be borne with a great degree of composure, if only the mind and heart can find rest and hope in a great trust in God and the future, and in the triumph of truth and right at last; but it is much harder

to live with faith in the present world, and the despair of the world to come, than to live with the despair of the present, and the hope of the future. And this is precisely the painful unrest of many in our uneasy world to-day. We cannot now discuss the many causes that have led to this loss of religious faith and hope. My own judgment of the case is that they are mainly two; and the first is, that the external conceptions of God, and man, and religion, that were put forth in the darker ages, and that may have been suited to that time, and that rested upon external authority, are not adapted to the present larger thought of mankind; and that the theology of the last fifteen hundred years is largely responsible for much of the doubt of the present. And the second cause of the unbelief and prejudice of the present is to be found in the un-Christ-like life of the Christian church; in its wars of persecution and extermination; in its narrowness and bigotry and hatred. Had the church lived as the Christ lived; had his professed followers exemplified his patience and forgiving and suffering love, and like Him gone forth to seek and save the lost,—no bitter memories and prejudices because of the wrongs and cruelties wrought in his name would rankle in the breast of the present; and the great life and love and power of religion would be such as to lift the souls of men above the dark world of doubt. The divinest evidence of religion is in its own blessed life and experience and example.

But what is to be the end of all this religious unrest? Great changes come not in a day, and hence the results will probably be slowly unfolded. It is evident that the more thoughtful are not satisfied with the old conceptions and doctrines; and it is just as evident that the human mind and heart will not find rest in doubt and denial. The mind is made for truth, and the heart for love and hope. The very fact of this doubt, this despair, is in itself a prophecy of the clearer light that is yet to shine forth from reason, from nature, from revelation, from God. It cannot be that reason will defeat the ends of reason, will cut short its own path of progress. It cannot be that truth leads only to darkness, and love and hope to hatred. Slowly the day is dawning; the world is moving away from the old external conceptions, and men are finding God in reason and right; they are finding the perpetual Christ in all the incarnations of love and suffering for others; they are finding the continued inspirations in the ever increasing truth of

the ages, and they are finding the assurances of immortality in the consciousness of their own divinity; that they are the children of the God of life; that man is too great to die.

Jesus looked out upon our weary world; he saw, he felt, he knew its burdens and sorrows. He knew the calm, the rest and the peace of God, of heaven. Not to the rest of ease, of indifference, of sleep, did the Christ invite mankind, but to a holy discontent with the little and the low, and to a manly striving for all that is higher. To the war and battle of the soul against sin does the call of the Christ summon the world; to hard work and suffering till the crown is won; and then the rest of the conqueror. He hears the cry of pain; He knows the struggles with doubt and fear and sin; and to all our weary world he says: "Come to me, and I will give you rest." And He says to you and to me, "come"; come into my patience; my meekness and lowliness of heart; come and be like me, and walk with me, "and I will give you rest," rest of mind and heart when the body is tired and sick; rest, when like the drifting snows of this winter-time, the storms of earth beat upon us; rest in the night of sorrow; rest in death; and rest, sweet rest, in heaven.

[*Sunday, Nov. 27, 1887.*]

THE OBJECT OF LIFE.

But seek ye first the kingdom of God and his
righteousness, and all these things shall be added unto
you. *Matt. vi: 33.*

In the July number of the *Forum*, Mr. Grant White asks and attempts to answer the question, "What is the object of life?" And in the October number of this monthly, Mr. W. S. Lilly gives to the same question another and a very different answer. It may seem strange, but it nevertheless is a fact, that so many of the great questions of life have two sides; and that the reasons that may be offered for each are sufficient to convince many minds of the truth of the side upon which they stand.

And thus it is, that wherever mankind are permitted to think, and to write and speak, there are and have long been, upon almost all subjects, two or more parties; and these have generally been opposed the one to the other. In government there have been the opposing parties of despotisms and democracies, and between these have arisen the mediating ideas of constitutional monarchies. In the politics of our own country the parties have taken opposite sides upon the questions of free trade and a protective tariff; and of the right of states to secede from the Union. In philosophy there are the material and the spiritual schools; the one, in its extremest position, affirming matter and denying spirit; and the other affirming spirit and denying matter. And between these is the mediating school of common sense, that says, both of them are right, and both wrong; right in what they affirm, and wrong in what they deny; or that both matter and spirit are facts. And in religion, we have Judaism and Christianity; and Romanism and Protestantism; and the orthodox and the liberals; and beyond these there are the great out-lying religions of India and China, or of Confucius and Buddha. And in these, again, there are the opposing, and often contradictory, schools; as those who affirm or

deny plenary inspiration; or endless punishment. And then there is, as opposed to all religion, atheism, or a denial of the existence of God; and the infidelity that denies all inspiration, and denies the immortality of the soul; and there are the skeptics that hold all these great questions under consideration, or as yet unsettled; and the agnostics who cut the matter short by saying, we know, and can know, nothing about them.

This mixed, uncertain, and even contradictory state of things, causes many minds not a little trouble, and the question may arise, why it is so? Why is it that persons of equal intelligence and candor cannot agree? Are things in our world in an inexplicable mystery; or is the human mind so weak, or so liable to be biased by prejudice, that it is not capable of forming reliable judgments? It would require more time than can be given to this part of our subject to attempt a full answer to these questions, but it may be said, in a general way, that the reasons are many. Often, as in political questions, both parties may be right in theory, but inopportune, and hence mistaken in its application. Under certain conditions, despotism is the best form of government; under other conditions, a constitutional monarchy, or a democracy, is best; but men, and especially parties, often become prejudiced, and hence are slow to see and admit the wisdom of changing their policy to suit new conditions. And so, in a new country, a protective tariff may be necessary; it is like helping a boy to get a start; but there comes a time when the young man should be able to walk alone, and when the industries of a country should be able to take care of themselves. And so, there was a period in both the Jewish and Christian religions when the people were incapable of thinking for themselves; when they needed the help of object lessons to understand spiritual truths; and needed even the stern authority of leaders, and the motives of fear. But all religions should look to that larger development of mind and heart when these things are not necessary; and hence it is wrong and necessarily provokes opposition, and gives rise to new parties in religion, when the effort is made to oppressively continue the old teachings and forms. That is the mistake of many churches now.

And then, in both philosophy and religion, many questions are, in the very nature of the case, large questions; too large often for the reason of man to fully comprehend. And hence different minds and schools of thought approach these great questions from

different standpoints, and in this way, each sees a part of the truth, and emphasizes that part, but neither sees the whole truth. Thus we have the debates and the antagonisms of parties and sects; and there are too often ambitious leaders—men who love position and flattery and honor and gain more than they love the truth and the welfare of their fellow beings; men who are ready to lead these contending parties, and to profit by the spoil. It takes a large and an unprejudiced mind to look over the whole field; and it often requires not a little courage and self-sacrifice to see and admit the truth that is in all, and to oppose the error; and to espouse and go with the truth, and with the despised or persecuted or outcast few who lift up its banners.

It is from this difference of standpoint that these writers in the *Forum* reach such opposite conclusions as to the object of life. Mr. Grant White views the question wholly from the position of the materialist. He does not ignore, but in the outset he casts aside and treats as unworthy of serious thought the position of those who view the world and man from the spiritual side. He denies that there is such a side in fact, and proceeds upon the ground that the universe is without any intelligent cause; that there is no plan, no design in things; that man is cast up like a bubble by the unconscious forces of nature; and that as such he is tossed about and broken and disappears forever. He thinks that it would be just as reasonable for the cock-roaches of London to think that that great city was built for their special uses and accommodation, as for man to suppose that the great world was made for him, or that he might have a home. And hence Mr. White reaches the conclusion that the objects of life are simply two: self-preservation and race-preservation; and that those are blind impulses, or instincts, rather than rational objects.

And it is not strange, that from such a premise, he should reach such a conclusion. The strange thing is, that from such a starting point, he should attempt at all to find any object in life, or in living. And he does intimate that universal suicide might be the best thing for the race, if only they could be got to think so; but he says in substance, before they think, or come to realize that it would be better not to be, their passional impulses bring about them families; and then there is enough animal affection to keep them toiling on from age to age. And hence, all in all, he argues that in this self and race-preservation, the object of life should be

to avoid what misery and secure whatever happiness he may find possible.

But you will perceive that this writer admits no suggestions even, and hence raises no question as to the possibly higher objects of life to be found in righteousness, or in the training and development of character for a "kingdom of God" here and hereafter. Such a possibility is not in his premise, and hence, logically, cannot come into his conclusion. There is no reason, no plan in the universe, and hence there can be no rational object in the life of man; but only the impulse of self and race-preservation, and the little happiness that he may find between birth and death; and there being no object in life worth living for, he naturally concludes that it were better not to have been; but being, and not having the courage to end that being, the only thing left is to avoid pain and seek pleasure.

The mind of man is naturally logical, and moves along from premise to conclusion, and hence the need of our world is not so much a better logic, but well considered foundations. If the major premise is right, the conclusion is not likely to be very far wrong. And this is precisely the mistake in Mr. Grant White's otherwise able paper. He lightly brushes aside all the facts and arguments on the other side in favor of the Theistic conception of the Universe, and the spiritual nature of man, and assumes the opposite position that everything is the result of a blind force, and hence is without plan or purpose; and in this way reaches his low estimate of the object of life, in which it appears that life really has no object; at least none worth the trouble of living for.

If we permit reason to come into the case at all, and we cannot reason without reason, the very fact that such a premise as that from which this writer sets out, leads to conclusions so utterly destructive of reason, should lead us to suspect that the premise itself has not been well considered, and must somehow be at fault. And this is the trouble with all the conclusions reached by atheistic and materialistic writers; they do not, and cannot, satisfy the reason and the heart of man; and hence our world never has, and never can be, brought to settle down and rest in a denial of God, of spirit, and of the hope of immortality. And at the same time, it may be, and in the nature of the case must be, that this very reason that is in man, and a part of man, that is man, cannot fully comprehend the Infinite Reason that it calls God. And it is almost unpardonable

in such a writer as Mr. White to mention only the old external conception of God as found in the mechanical or "carpenter theory" of the Universe, now abandoned by the best thinkers, and not so much as allude to the theory of the immanency of the Deity as held by the Greek philosophers and theologians, and in later days by the Germans, and in our country emphasized by such Theistic Evolutionists as Prof. Fisk, all of whom find the idea of God in nature, and not outside of nature, and in the reason and justice and love of man.

And this is the standpoint of Mr. Lilly in presenting the higher views of the object of life. He quotes and gathers, rather than reasons; but his point of vision is from the inner and spiritual side of things. Thus he quotes Plato to the effect, that nothing is so certain to himself, as the fact that he ought to do right, and to be as noble as he is capable of being. And he refers to Kant's ideas of the responsibility of one's conduct from its effect upon the world, if every one would act as he is acting. That is: the thief, the liar, the murderer, the adulterer, should ask himself the question, what would be the effect upon the world, if every one were such as myself? But the moment one begins to think from this standpoint, he is brought face to face with other and higher objects in life than the questions of self-preservation, and personal ease and pleasure. He has to face the far greater questions of right, and duty; not what offers the near-rewards of sense—happiness; not this, but what is right; and what ought I do, or not do? And this imperative ought, may, and does with great souls lift them above the low pleadings of the appetites and passions, and leads them on in almost utter forgetfulness of self to the sublimest heights of heroism, and the moral grandeur of God-likeness in character. Such are the patriots and martyrs who die for their country and their religion. Such are the patient and toiling fathers and mothers, and the honest hard-working and self-sacrificing men and women who are living not for self alone, nor for pleasure; but for the larger good of the world.

There are many questions upon which one can afford to be undecided; questions that have no immediate bearing upon the practical affairs of duty and life. Scientists may not agree as to the theory of light; they differ in their views as to the age of the earth; they tell us that the world will at some remote time freeze to death; that the waters are encroaching upon the land, and that

the world will be drowned; and that all the conditions are present for its destruction by fire. Any one, or all of these may be possible, and sometime one may be actual; but the event is probably so distant that it gives us no practical concern; and whatever be the true theory of light, or by what luminiferous atmosphere it reaches us, it gets here. Philosophers have debated over the theories of nominalism, and realism, and idealism; but in practical affairs the world is found to be sufficiently real, and if one runs against a door post he will probably conclude that matter is a fact—that he has struck something more than an idea. Our political disputes find their solution in the long way and outworking of the experience of the nations. But when it comes to the object of life; to the great question as to what life is for; and what should be its first and continuous aim? that is a matter of immediate concern to each one, and to society as a whole.

And it is just here that the tremendous emphasis of the teachings of the Christ are found. Naturally enough, the great body of mankind had felt, and still feel, the near-pressure of material things; and hence in all ages have emphasized the great world-struggle for food and raiment. But Jesus gives to life a new and deeper meaning. He does not ignore at all these common needs; but He asks men to think, how little after all they can do; and how dependent they are upon a higher power; and how vastly more than they can do, God is every moment doing for them? “Behold the lillies of the field, how they grow; they toil not, neither do they spin, and yet I say unto you, that even Solomon in all his glory, was not arrayed like one of these.” And He points to the birds of the air, that sow not, nor gather into barns, “and yet your Heavenly Father feedeth them”; “are ye not of more value than they?” “Which of you, by taking thought, can add one cubit to his stature?” Can a long man make himself short; or a short man make himself long, by worrying? Or can you make one hair, white or black? I believe, by the help of chemistry, that is possible now; and the tailor and the dressmaker may do a little with the exterior; but still the limit of human power is soon reached; and each one has to carry his own body and appear with his own peculiar form and features; and fortunately, when fixed up, we are generally very well satisfied with both; for it would be hard if we hated our bodies, and yet had to live in them.

But by this great truth, that “a heavenly Father” cares for all,

Jesus sought and seeks now, to relieve mankind from the wearing and distressing anxieties that make life a burden. And more than this; with the thought and fact of "a heavenly Father"; and of man's relation to the upper and the divine, Jesus gives life a new and higher meaning and object. He does not teach that mankind should cease to work and save; that, like the birds and flowers, God will feed and clothe them without their own efforts; for the whole teaching of the Bible is that man must work, and ought to go forth to subdue and use the earth as a great world-home. But He gives life a new meaning in this; that its object is not alone in feeding and clothing the body; that this is not the greater, but the lesser; not the end; but a means or condition to that end. And that end is "the Kingdom of God, and his righteousness."

And Jesus teaches, that so related are these, that in seeking the greater, the lesser will be added; will come along as a result of the higher seeking. But to understand this, we should have correct views of what the "Kingdom of God" is; and also of "his righteousness." If we think that this kingdom means long prayers and a lazy, dreaming mysticism, and that to gain it we must give up the practical work of the world and go into caves and convents; if somebody else don't work, we will starve. And we ought to starve; and freeze, too. If we think that the "Kingdom of God" means only some other world; some distant place and time from this; and do nothing but try to get ready for that; this world will fall into neglect and ruin. That was the result, in the despair and neglect of this world in the dark ages. The people gave up the present world for the one to come; they knew little else than religion; and they did not know that.

In the meaning of the Christ, "the Kingdom of God" should be here; He teaches us to pray, "thy Kingdom come; thy will be done on earth, as it is in heaven." The "righteousness of God" should be in the right, the justice of man, and should be actualized in all the transactional truth and honesty and love and mercy, and the thought and industry and business and laws and worship of this world. And mankind have yet to learn the gains of godliness; that "godliness is profitable unto all things; having the promise of the life that now is, and of that which is to come." What is it that has wasted and destroyed the nations of the earth? Not righteousness, but unrighteousness. What is it that breaks up the peace and happiness of homes? Not right living, but

wrong living. What is it that eats like a cancer, and burns like a fire in the guilty breast? It is not the memory and consciousness of good deeds, but of bad deeds.

My friends, this world is built, and all its little and great affairs are projected upon the great principles and plans of righteousness; of justice; and had mankind sought and lived by the "righteousness of God"; the righteousness that is necessary and eternal; is in the very constitution and relations of things; its dark pages of history would never have been written; and its great wrongs and sufferings and sorrows would have been unknown. There would have been no unjust wars; and if no injustice on either side, no wars at all. The slave would never have bent beneath the master's lash, nor mothers wept for children torn from their arms and sold upon the block. Had "the righteousness of God" ruled the church of Christ, the Inquisition, with its awful dungeons and racks and fires could never have been. Had man been just to man, the rich would never have oppressed the poor; and were all men now just, just to themselves and their families and the world, and that means honesty and industry and temperance and economy and benevolence, poverty would soon give place to plenty, and police and armies and prisons would be needed no more.

There is, there can be, nothing higher than "the righteousness of God"; it is the justice of justice; it is the justice of love; for love is just, and God is love; and this lofty ideal should be the inspiration of all lives; the longing, the seeking to be like God; to have right enthroned in the heart, and only right rule the world. That is the "kingdom of heaven" that Jesus came to establish; the kingdom of right thinking, and feeling, and living, and loving, and doing on earth; to make of this present world a "kingdom of God," and to fill all its great years and industries and sorrows and joys with "his righteousness." With such an object, it is a joy to live; and such a life is too great to die. My friends, the first concern should not be for pleasure or gain, but for the imperishable wealth of character, and the power to do good. O, let us open our hearts to this heavenly life; seek it in penitence, in prayer, in all holy living, and noble serving at every altar of time, till called to the kingdom above.

[*Sunday, Dec. 4th, 1887.*]

THE USES OF LIFE.

So teach us to number our days, that we may apply
our hearts unto wisdom.

Psalm xc : 12.

Some twelve years ago, when pastor of the First Methodist Church of this city, I was called upon to preach the funeral of a professional billiardist who had died suddenly. He was a stranger to me; and so were most of the large number present. Those who knew him best said he had been a kind-hearted man; good-natured, and given to fun and sport. He had won and lost large sums of money at his favorite game, but had never saved anything, and died so poor that his friends had to bury him. What could be said upon such an occasion? The kindness of his associates and admirers at the last—that humanity that makes us all one in the presence of death—was worthy of commendation. A just view of the place and use of amusements in the social order, and of the evils of gambling, seemed proper. But the lesson emphasized most was the tender and suggestive fact that those who in life and health never attend any church, and seem to have but few thoughts about religion, generally desire the presence of a clergyman in the last hours, and some form of service before the coffin is closed. And this, also, was to be commended. But the question naturally arose as to why the friendly acquaintance of the preacher and the associations of the church and the instructions of the pulpit were so long delayed. Why this gap, this wide separation, this great distance between the people and religion? Was the fault with the church, or with the ungathered multitude? How could this chasm be bridged over, and all be made feel that they had common interests and duties in the service of God and man; that they all needed alike the comforts and hopes of religion in the great hours of living and dying? And, even then, the burden was heavy upon one heart to be in any way a mediator,

a minister to the people, and, commending the soul of that young man to the mercy of the Father of all, the service closed.

A letter came last week from a mourning wife, asking me to hasten to a distant place on the south side to see her sick husband. In a small room, back of a news stand, lay a man of over fifty years; he was intelligent, perfectly rational, but very ill, and had not many days to live. Taking my hand, he said: "You do not know me, but I know you. Do you remember attending the funeral of Coon, the billiardist?" Yes, I remember that occasion very distinctly. "Well," he said, "I was the one who sent for you then; and now, I am nearing the close of life, and I sent for you. I have been a journalist; have lived in this city for many years; was long a police reporter on the *Times*; and, of late years, have published a sporting paper on the south side. It was no credit to me, nor to my family; I have been a wicked man; not a criminal, but a recognized leader in wickedness. And now I am very sick; I have wasted my constitution in dissipations, and have nothing left upon which to build or recover. I must die; and I am afraid to die; not afraid of the suffering, but afraid to meet the consequences of my life."

Not often does one meet a more sensible man; or one of better general information; and very seldom one of such wide and varied experience in practical affairs, and especially in the darker side of life; and realizing so deeply his own mistakes and sins, his greatest desire to live was that he might, as far as possible, undo the past, and warn and persuade others not to follow his example. He was deeply penitent; but was helpless; had but little time and little strength. After talking of the love he felt for his sorrowing wife and daughters, who had patiently borne with his faults, and had with their own hands worked to keep bread in the house, he was led to feel that the greater love of God would not cast him off, and to trust his wasted life to a Father's forgiving mercy. He died in hope, though full of these sorrowful regrets; and kind friends provided a grave for that abused body; and he requested that I should speak at his funeral from the words: "Therefore, be ye also ready; for in such an hour as ye think not, the Son of Man cometh."

There is hardly a week but I am called to some house of sorrow, and they say in substance, "we are not members of any church; have no church-home; if we go anywhere, it is to the

People's Church; but we wanted you to come and say a few words and offer a prayer." And every clergyman will go, when he can, when thus called; but always wishing that the sorrowing ones had made it possible for him to know them before that sorrow came; and had found a home in his church.

This is the first time in years that so direct a reference has been made to any special case from this pulpit; and in this instance it is but fulfilling the wish of the departed, that his life and death might be a lesson to others. And yet, this man's was perhaps not worse than thousands of others in this city; it was less hardened and set in sin than many; and was free from the hypocrisy of those who would shrink from his notoriety as a leader in wickedness, but think it all right to do wrong if they can keep from being found out. His was a mistaken life; a life not wisely, and even very foolishly lived; and yet, he did not, like many others, desert his family, nor was he unkind, or selfish. He chose the light, the sportful path of life; he put off the thoughts of religion to the last; and then died with the penitent's prayer and hope, that somehow the future might be better than the present.

The problem of life may be, and I suppose is in many things, at least, a mystery profound; and yet, the fact of a conscious rational existence, should make man a thoughtful being. And the fact that his years are passed between the cradle and the grave, and amidst such mighty surroundings as are found in his great world-home, should make him serious. And the fact that he has a large power of choice; of choosing from many possible paths the one he will pursue; and the knowledge that these paths lead to such different and opposite results, should make him hesitate long, and ponder well when the ways meet and part, before choosing the one along which his feet shall journey.

Of the many possible ways of spending man's years, there is first, the aimless life; a life without ambition or purpose; existence, rather than being and doing. There is no earnestness; no thoughtful attention; no effort to shape self in the world; a state of passivity, a taking of things as they are, and floating which ever way the winds and waves may move. Such is the life of the lazy natives of many tropical lands; they lie in the shade, and eat bananas and other wild fruits. Such is the life of many along the southern shores of our own country, who lie and sleep till the tide floats out and leaves the clams upon the beach, then they wake up and fill

their stonachs, and then go to sleep again. And some, even in our colder latitude, where the needs of life are greater, are scarcely less indifferent. They have no plan in the summer for the coming winter; and no thought even for the bread they shall eat to-morrow.

Then, there is the sporting life; the pleasure-seeking life that delights in fun and fine clothes and high living, and the excitement of the game and the dance and the cup that intoxicates. Such a life finds no pleasure in hard work; no pleasure in clearing a field and planting a crop, in building a house, or carrying on a business, or in study. It is too active a life to be indifferent; but its energies go wholly in the direction of some form of amusement, rather than of high personal improvement, or taking any part in the great work of the world. The fault with such lives is not in having a reasonable love for these things, but in permitting their whole being to be carried away from the more serious and useful in life. Every one who works should have, not only rest, but some form of amusements, or sports, or diversion. There is a border-land between labor and rest where these are proper and useful; but it is a very different thing when one seeks to extend that border-land of permissible and needful recreation until it crowds out all the weightier concerns of such a world as this.

Indeed, we can hardly think of anything more out of place, more incongruous, than a human life that is given over wholly to play, in a world where every blade of grass and every tree, and every insect and bird and animal, and every force and law of nature seems charged with some mission and intent upon some work. And hence it is, that, being out of the great order of things, such minds never rise to greatness; they are never the benefactors of the race. Nor do they succeed in the poor task of trying to please themselves; for they tire at last of the very things that once gave pleasure. And it is the most dangerous life upon which a young man can enter. It is necessarily an expensive life, and it is not a productive life; whilst labor is both economic and productive. A life of mere amusement and sport is open to a thousand temptations, against which the hard-working man is comparatively secure.

It was a pleasure to many of us to see the late Dr. Swazy playing billiards at the Club, for back of that play was a life of hard work; and the eyes that watched, and the brain that calcu-

lated the force and angles of the balls, had studied and watched the stars in their orbits; but did you ever know a great man that did nothing else but play billiards, or cards, or any other game? Or did you ever know any one that became great, whose life was given only to play of any kind? But men have risen to greatness from the plow and the anvil and the awl; and men have become great in every line of noble industry and business. The great singers and players who entertain and amuse us upon the stage, are themselves among the hardest workers. It is all right for young men to wrestle and box and row for fun and physical development; but if that is all they can do, or want to do, their lives have little promise for themselves or others. The world builds monuments to soldiers, and statesmen, and scholars, and poets, and great singers and actors, and inventors and mechanics, and merchants, and farmers, and lawyers, and preachers, and the mothers of men and women; but does the same world build monuments to professional sporting men, to gamblers, and voluptuaries, and prize-fighters?

Just think of it, in a world where the winds and the oceans and the mountains and the stars work for some noble end, that a man should live only to play. It is fitting that tombs should rise above the graves of Charlemagne, and Napoleon, and Wellington, and Grant; fitting that there should be a monument to Sir Walter Scott or Charlotte Cushman; but we should pity the very marble that had to stand up and have written upon it, "Here lies the greatest prize-fighter;" "Here lies the greatest gambler;" and we can almost see the dead marble laugh to have chiseled upon its face, "This was the greatest dancing-master;" but that the marble would sing, and the winds would play sweetly about it were there graven upon it the name of Liszt, or Wagner, or Pareppa Rosa, or Christine Nilsson; and the tombs of John Wesley and John Bunyan seem radiant in the glorified light of the pure in heart.

Then there are the lives that are thoughtless and weak. They have no well-laid plans; and they have not cultivated the strength of self-denial, and the power to overcome the obstacles that lie in the way of success. A young man engages as a reporter, or as a clerk, or goes to learn a trade; but he has no ambition, and no definite object in the future. He is contented with ordinary success; he yields to the temptations of society; spends his money in dress and parties; he drinks and smokes, and gambles for light sums. He never has

money ahead, and is often behind with his bills; and is thus open to every temptation. He marries some good girl; his prospects in business do not improve—perhaps grow worse; he is now forty or fifty; has a family. His poor wife toils day and night, and the children are ragged, and often hungry and cold. He thinks he has a hard time: he deserts his home; or drowns his trouble in strong drink, and at last his family is better off, and every body is glad when he is dead and buried.

Another young man learns a trade, and he says, "I will work and save, and after while I will own a shop and business of my own;" and another begins as a reporter, or a clerk, and he says, "I will be attentive; I will form no bad habits; I will dress plainly, but neatly; I will improve my mind, and some day I will be a partner in that business; or I will be an editor of that paper, or publish one of my own." And these young men set out to be something, and do something; and to be worthy any woman's hand and heart; and they grow to be strong and respected in the community; and their homes are beautiful, and their wives and children happy. And all this in just a few years. The beginning of what one will be, or not be—the plannings, the startings—generally are between twenty and thirty; and the results are reached at fifty or sixty.

Some may have stronger bodies, and, perhaps, stronger minds than others; some have better opportunities—inherit wealth or position; but after all, life is largely what each one makes it. It does not take a young man long to waste a fortune, and lose a good name; nor does it take long for the poor boy to earn money, and make a name for himself. But it does take pluck and courage and continuity of purpose and plan to do these things. It is pitiful to see a young man starting wrong, and then losing his self-control and becoming an easy victim to temptation. It is easily possible for every one to be temperate, and pure, and industrious, and honest; and that insures self-respect and a fair success in the world. And it is possible for those who have started wrong to stop, and change their course. No one knows the power of his own will till he tries what he can do; and it should be the pride and glory of each one to be the master of himself; to control his appetites and passions. If one finds the habit of drink, or any other habit, is growing upon him, he should conquer that habit; for if he does not, it will conquer him. And what a pitiful sight

to see a man overcome, bound hand and foot, and led down to disgrace, to ruin and death by the power of evil habits.

Last summer, I studied the still waters of Niagara, above the rapids, and I thought of Mr. Gough's thrilling description of the careless rowers, who were caught in the current, and, in spite of all efforts, were borne over the falls. But there is no such physical impossibility in escaping from the power of evil. Men may be caught in the current; may be almost physically and mentally wrecked; but still there is within the long-neglected and abused power of the will, and the cry and impulse and authority of conscience; and greater than all it the ever-near power of God, and the power of all the good angels. Jesus "stood still by the way" when the blind man called for help and healing. There were eyes closed to all the beauties of earth and sky, and the light of all worlds, stopped to touch those sightless eyes. And so, when any poor soul of earth prays; any soul trembling on the verge of ruin; any soul lost in sin; any soul that longs to rise; any wanderer that would return to his Father's house; if that soul cries out to God for mercy and help, that cry reaches the ear of heaven and the heart of God. O! if men only knew the loving power that is ever near; if the poor souls of earth would only cry unto God, he would help them.

Then, there is the wise, honest, hard-working life. Wisdom is more than knowledge, it is knowledge applied. The wise life accepts the conditions of an earthly existence—of a body that is related to the material, and seeks, by industry and economy to provide for its needs, and by obedience to the laws of health, to avoid disease. The wise life accepts the conditions of a mind related on the one hand, to the perceptions of the senses, and on the other, related to the great world of reason, and seeks to learn and know and use the truths of both sense and reason. The wise life seeks to know the higher meanings of these strange years of labor, of thought, of sorrow, and joy and hope, between the cradle and the grave.

Is it all of life to live, to gather the treasures of earth, and then go away to leave them forever? Is it all of life to love, and marry, and build houses, and then grow old and die? Is it all of life to look, to listen, to study, to see so little of the world of beauty, to hear so little of its sweet sounds, and know so little of its shoreless realms of truth, and then go into the night and silence

of annihilation? Must man love, only to lose? Has hope no other meaning than despair? O no, it cannot be. Reason says, I need a larger world and a longer time to complete my task. Love says, I long to find and meet again the dear ones gone; and hope says, beyond the night I see the morning; beyond the battle, I hear the shouts of victory and the songs of joy and peace; beyond the tears, the sorrow, the suffering, the dying, I hear a voice saying, "behold, I make all things new," and "there shall be no more death." The life that is wise walks with glad and reverent feet, the ways of truth, and right, and love, and duty; seeks communion with God in prayer; seeks to know and do his will; and then, when its days on earth are numbered, lies down to rest, to sleep, to wake, to rise, and live in the long forever.

[*Sunday, Dec. 11, 1887.*]

THE INCREASE OF LIFE.

I am come that they might have life, and that they might have it more abundantly.

John iv: 10.

In a general sense, we understand by life, that state of an organized thing, or being, in which the organs are capable of performing their functions. Organism and function are the two facts that seem to condition, and to express the phenomena of life as they are observed. The organism is the machinery; the life is the force or the power by which it is operated. In the vegetable world life is without feeling or thought. In the animal there are sensation and instinct; in man are found reason, and the sense of right. And in all this vast range from the lower to the higher, the organism and the life correspond. Vegetables have no nerves; and hence no feeling; in the lower forms of animal life the nervous system is imperfectly developed; in man it reaches its highest perfection; and hence man is the most sensitive of all creatures, and is also capable of those higher acts of life that require the exercise of the rational and the moral faculties.

Again, when we study further this wonderful fact of life, we must look beyond organism and function; for these are related to and conditioned in a something outside of themselves. The great earth with its soils and minerals receives and nourishes the seeds and roots of all the grasses and plants and trees that grow and bloom and fruit upon its bosom. Nor is this all; the air unfolds them, the rains and the dews of heaven fall upon them; and the far-off sun sends its light and heat to give them warmth and color. And even so is the life of man conditioned in a something beyond himself. He, too, lives upon the earth, and is related to and dependent upon its oceans and its lighter world of air, reaching high up in the clouds; he too is dependent upon the mighty fires that burn in the sun, ninety million miles away.

But all these are but surface observations; statements of facts as we see them and know them. But what is that mysterious something that we call life; not its conditions and its phenomena; but life itself? England's greatest scientists confess that our age is seemingly no nearer to the answer than were the students of thousands of years ago. Our age knows more about the conditions and the relations of life; but hardly more about life itself; or what life in its subtle essence is. Is it nature; or is it God? Or is all nature the manifestation, the expression of God? If it be nature, then is nature alive; if nature be the expression of the divine, then there is a living God in whom are all the forces, the treasures, the beauty, the thought, the love and the hope of all the life that gladdens nature.

George MacDonald thus questions the little child, and lets it answer for itself:

"Where did you come from, baby, dear?
Out of everywhere, into here.

"How did it all just come to be you?
God thought about me, and so I grew.

"Where did you get that pearly ear?
God spake, and it came out to hear."

And thus we ponder over the ever-present mystery and marvel of life; and well we may, for life conditions all that is. It is true that it is possible to think of a dead world; that is, life being a fact, the living may think of such a world; but suppose that all worlds were dead; then no grass would grow, no flowers would bloom, no forests wave, no song of bird fall on the air; no human eyes look out upon the dreary scene; the dead worlds would not be known. There would be no minds to think; no hearts to love; but life is; and hence beauty is; and hence love and reason and hope are. They are the children of life. And thus life is the greatest fact in the universe; it is the end, and the explanation of all that is.

Had it been possible for the old Azoic age to have spoken, it would have said, "I am come that there may be life"; and when the molten earth had cooled and rolled on in darkness for a million years and the first coarse forms of life had appeared in Paleozoic times, these would have said, "We are come that there may be more life"; and all the life forms of the Mezozoic and Cenezoic ages would have said, "We are come that there may be a higher

life"—that man may come. And when man appeared, he found a living, and not a dead world to welcome his presence. And then man entered upon his higher career, and the command given was to "multiply and replenish the earth"; to fill its vast continents with human beings.

Life, and more life, are the order and the purpose of the creation; and so true is great nature to this end, that life is everywhere present and struggling for the ascendancy. If no more be possible, the moss comes to cover the rocks; and far up above the timber range on the Alps, and the mountains of our own country, the low bushes and the creeping vines hold the fields; and beyond these the tufts of coarse grass cling to the thin soil and fight the eternal snows. Down in the warmer valleys, and over the richer plains, life abounds in all its many forms of luxuriance and wealth of beauty. And even in the cemeteries where sleep the bodies of our own dead, the tall grass grows and in beauty blooms above their dust. We are in a world of life, and not of death; life is the reality, death is but the shadow.

But all this struggle of life, from the lower to the higher; this ascent from the radicate and the mollusk to man; all this that makes possible the life of man, stops not here, for man in his restlessness takes up the cry of all that had come and gone before him; the cry for more life. The presence of man in the world was the signal for higher forms of industry. Wildernesses were to be subdued; rivers and seas navigated, homes and cities were to be built, and the increasing millions to be fed and clothed. Reason was to come into the fields of thought, and the sense of right to unfold along the lines of conduct, and governments and religions were to arise. And all this simply meant more life; more physical comforts; more thought; more truth; more experience; more sentiment; more love and hope.

Life with man, at its lowest point is, indeed, a poor affair; scarcely removed from the higher animals; dwelling in caves, dressing in skins, and eating uncooked food. But life at its highest; life strengthened and uplifted by intelligence and inspired by love and hope, and a noble purpose and just deeds, is divinely grand. And one thing may be set down to the credit of our race, and that is the honor it bestows upon greatness and goodness. This is so, not only in exceptional instances, but in the humblest walks of the poor. Honesty and truth and faithfulness are always esteemed. The love

and devotion of mothers, and the sacrifices they make for their children are admired; and such noble qualities as patriotism and philanthropy are praised. The world has not always been able to detect the good and the great just at the time of their appearance; but if not just then, certainly afterward their worth is recognized and their praises sung.

And one encouraging and most suggestive fact in history is found in the frequent appearance of great minds and hearts; new births or accessions of power to the intellectual and moral wealth of the race. Such instances were frequent along the line of the Hebrew people; such as Abraham and Moses and Solomon and David and the greater prophets. And the same fact may be observed in other nations. Some four or five hundred years before Christ was remarkable in the appearance of a number of what may be called world-characters; Buddha in India; Confucius in China; Socrates and Plato in Greece; and Alexander the Great. Then came that greatest accession to the world's moral power in the birth of The Christ; and since then have appeared such remarkable characters as Luther, and Calvin, and Wesley, and Shakespeare, and Bacon and Napoleon, and Washington.

Now, such facts argue one of two things: either there is a power in the race to occasionally transcend its ordinary level; or there are influxes of life from above. Or, both of these may be true. In either case, the fact of such appearances is very suggestive; it shows that the ordinarily low dead-level of humanity may be raised to a higher plane. If this power to transcend its lower self, in the production of such characters, is in the race, it suggests a possible greatness from natural laws; if there be an influx of life from above—a coming down of the higher that it may lift up the lower; then there are suggestions of vast possibilities from such a source. If both these are true; and this is what I believe; then is the case still more interesting and hopeful; for man may rise to a higher life by the use of natural laws; and there is also above him a super-natural or higher power that is bending down to help him. He is pushed up from below, and drawn up from above.

And it is interesting to note the fact that these accessions of larger power have all co-operated and moved along in the great plan of giving more life. When such a deliverer and legislator as Moses arose, it looked to emancipation from slavery, and ultimately

to a settled order of society under the reign of kings and the rule of civil and religious laws. Homer appeared, and it meant the creation of a literature; the founders of great religions appeared, and it meant the development of some phase of the human or the divine ideal of a higher moral and spiritual life. The great artists appeared and the world looked upon new forms of beauty in painting or statuary, or great cathedrals. And so the orators and the poets and the musicians each added to the volume of life; and the great inventors have added immensely to the life of the world by making lighter the burdens of mankind; and the thinkers have made possible a larger world for thought, and the philanthropists have opened wider the gates of sympathy and love.

And thus we may see, that the coming of The Christ; even if exceptional in its manner and greatness; is still in harmony with the great plan and order of things. The earth meant the life for which it was a condition and a preparation; lower life meant a higher life that was to come; and when that higher life came in man, there were opened up the new worlds of reason, and right, and responsibility. And in this new life man was in nearer relation to the divine: he could perceive something of the truth and the reason and the right of God. And in the struggles of the race men of larger capacity had from time to time appeared as deliverers and legislators; as teachers and leaders; as prophets or seers—souls gifted with the higher power of moral insight. And hence it was in, and a part of this progressive order of things, and not outside of it, that The Christ came. And this is true, whether we say that the higher lives have been evolved from lower conditions through the inherent and accumulative potency that is in life itself; or whether we say that the life of our race has received accessions by influx from the life of God. It is a help to faith to thus feel that we are in the line of natural and moral causations, and in a vast progressive order that is rising from the lower to the higher.

And whether all be able to accept the miraculous conceptions of the Christ or not, the facts of his moral greatness and goodness remain the same. And when these facts are considered, they seem to justify the conclusion that there was something of the supernatural—not the unnatural, but the higher natural, in the causes and conditions that made such a life possible. Indeed the life of Christ becomes more a miracle, with the miraculous left out, than is the miracle by which it is explained. But I do not insist upon

this if it stand in the way of the faith of any; for it seems more important to believe in the divinity of his life and love and teachings, than to tarry over any debate or doubt about the origin of that life. This much we can all believe, that somehow in him, and in a higher, and the highest sense, he was the manifestation of God to our world. He was filled with the Spirit of God; he revealed the life and love of God; and the longings, the outgoings, the sufferings of love to save.

We have been studying the purpose and the end of the creation as a preparation, and a series of successive preparations for the coming of life, and of higher forms of life; and now, it is a satisfaction to find that the life and teachings of The Christ are in perfect accord with this harmonious order, "I am come that they might have life; and that they might have it more abundantly." Many before Christ had lived and died for the same great end; Abraham had helped the world to a larger trust in God; Moses had made possible a larger liberty, and had established law. The prophets had made plainer a religion of righteousness; and Zoroaster, and Confucius, and Socrates, and Buddha, had toiled to make better the life of the out-lying nations; and when The Christ appeared it was in the line of this progressive order; it was that the world might have more life.

No other great teacher ever thought and said so much about life as did our Saviour. He spoke of the life of the lilly, the vine, and the sparrow; and the life of the body and the soul. He saw that life held all and was all. He saw mankind bowed beneath the burdens of poverty, and suffering the pains of disease. He entered into the world's great physical need; and yet he did but little directly to relieve these forms of distress. He fed a few thousands, and healed a few who were sick or blind—prophetic acts, these, of the time when man should learn to use the ever-ready forces of nature: of the time when science would be able to perform even greater physical miracles in its power to feed and clothe the race, and when man should master disease. But Jesus taught no material science—gave no hint of geology or astronomy; taught no principles of mathematics or chemistry; formulated no laws of logic, or natural philosophy. And it is not irreverent to say that such teachers as Aristotle, and Plato, and Copernicus, and Newton did more to enlarge the life of the world in these directions than did The Christ. He saw that others could unfold these mysteries; that others could

invent telescopes, and printing presses, and steam engines; and that in solving such problems the world would grow strong.

Jesus was pre-eminently a moral teacher; a religious teacher. He saw that the final values of all the physical life and struggle of man were in character; to him the "life was more than meat, and the body than raiment"; he looked, not to what one had of these perishable things: but to what he was in the higher qualities of the heart; what he was in love and purity. The Christ saw that all life was related to God, as the branch is related to the vine; and that the fruit is that for which the vine exists. And hence Jesus sought to reach and control and enrich the great heart-life of the world. He moved upon the inner centres of love and obedience and hope; knowing well that if the fountain were made pure, the waters would be sweet; that if the heart were pure, and full of the love and life of God the life would be good, and that a profound reformation of morals was the only possible salvation from many of the evils and burdens from which the world suffered. Get all the world to do right; get man to love man; and love man as man; and you can call home your armies; dismiss your police; turn your jails and penitentiaries into schools, and churches, and factories, and hospitals. The garden will need no fence, and the door no lock; and none will hurt nor harm. More life; moral life; heart-life; heart-power; power to resist evil; to overcome evil; power to do good; more love, more sympathy, more faith, more hope, is what our world needs.

And for this, Jesus came, for this he gave his life; not to reconcile an angry God to man; but by the power of love and suffering to reconcile man to God; to reconcile him to right, to justice; to make him one with all that is true and beautiful and good; to bring man into the great law of love and sympathy and suffering one for the other. And Jesus taught that to be thus in harmony with himself—to have his mind, was to have eternal life. And Jesus unfolded life in its relation to the divine—taught that we should be branches in the vine; be united to and have our life in God; that the life of God should be in us; and hence that we should be one with the Father and the Son. He taught that some had not this "eternal life" abiding within them; their lives were cast in evil; they loved sin; they were false and cruel and impure. And here he drew the line between the morally good and evil; here he placed the emphasis of his teaching, and its tremendous

urgency; that men should repent—should turn from darkness to light, from evil to good, that the life of God might flow into their lives. It was not a question of wealth, nor of aristocratic birth—the accidents of life; but a question of dispositions and motives, of character; of what they were; and here he uttered his rebukes against formalism and hypocrisy, and taught that the humble, the poor in spirit; they that hungered after righteousness, were the blessed ones. The “pure in heart should see God.”

My friends, this is the great need of our world to-day; more life; more love; more hope. The world never had so much of earthly knowledge and power and wealth as it has to-day; but with all these possessions, men are care-worn and cast down and unhappy. The soul cannot live upon the truths of science alone; the heart cannot live upon the bread and the clothes and the houses that perish; the heart hungers for love and sympathy and trust, and hope and heaven and God. And hence Jesus taught we should live in the life of love—of love one to the other; the life of truth, of beauty, and all that is good. And Jesus taught that this eternal life that is a quality, is also enduring; it lives on in the unchanging essence of the principles that are forever. Love is immortal; beauty is immortal, truth is immortal; and hence the soul that enters into these qualities and makes them its own, cannot die; it has not only existence; but life.

My friends, all the great forces of nature go to make possible the life of man; for you and for me the ages toiled; for us, the sun shines, and the seasons come and go. It took the life of more than a hundred generations to make possible the science, the truth, the liberty, the justice, the love of the nineteenth century; and to-day, over all the turmoil, the unrest, the doubt, the sins of our world, Jesus is still saying, “I am come that ye may have life, and have it more abundantly”; more light; more peace, more rest, more hope. The Holy Spirit comes to you and to me; and at the door of our hearts the Savior waits—has waited long and is waiting still; waits to answer prayer and to pardon the penitent; waits to give the mourner rest, to give peace to those in trouble; to give hope in despair, and life in death. O! let us open our hearts to-day to the life from above; the life eternal. I may preach, and others sing; and the Old Year may go, and the New Year come; but what does it all avail, unless we open our hearts to the ever-loving, and ever-beseeching life of our Lord?

[*Sunday, Dec. 18, 1887.*]

DOUBT AND DOGMA.

Nevertheless, the foundation of God standeth sure.

2 Tim. ii: 19.

Among the uncivilized races, religion is largely a superstition; a fear; a dread of the unknown. In the childhood period of race-development it is largely objective, sensuous, pictorial. Under despotic forms of government, it is allied to the civil and the military powers, and is often cruel and oppressive. In an age of beauty, religion appeals to the æsthetic, and finds expression in art; in paintings, and statuary, and temples and great cathedrals. In periods of credulity, it becomes an unquestioning faith; in a time of debate, it becomes a dogma; a creed; and in an age of reason, it becomes a philosophy. Generally speaking, the great religions of the East have been mystical and credulous; passive and inactive. The religions of the West have been more practical and aggressive. But in every condition and age, whether savage or civilized; in the Orient, or the Occident; in the distant past, or the nearer present; religion, in some form, has never been far away from any part of our world. Where man journeyed, there religion journeyed also; where man tarried and built cities, there religion lifted up her temples and her altars.

And the thoughts and sentiments of religion are not far from any one of us, nor from the millions of our world to-day. In our hurrying life; in all our planning and achieving; in our social and political struggles, the great questions of religion somehow find their way to the public mind and heart. And they are felt to be, after all, the questions of the most transcendent interest and concern. They add to, or take from all other considerations and values. And hence it is, that our age feels so deep an interest in the religious discussions that fill so large a place in the current literature—the books, the periodicals, and the papers of our time.

It may, at first thought, seem strange, that after thousands of years of study and debate and experience, the great questions of religion are still unsettled; but the reasons have already been suggested. They belong to the nature of the case. The superstitions of the uncivilized races—the fear of natural forces, and the dread of the unknown, must give place to more intelligent conceptions; the giving up of the old, and passing on to the new may be the work of centuries. The childhood period that finds help in the objective and the pictorial, must give place to reason and the intuitions of the spirit; must pass from outer sacrifices to inner duties, and those states of mind and heart that constitute character. And as the progress goes on, religion must pass from the external and coercive to the authority of right. But this again is a slow process, and may seem like losing all that had been gained.

The unquestioning faith of credulity must some time listen to the voice of reason, and look upon the facts of science. The mediæval ages taught that the earth was flat and stationary, and the sky a roof, and the stars gems. And we can hardly conceive now, how utterly incredible must have seemed the statements of the new astronomy. It is hardly strange that the church fought for the old theory; for to give up that, seemed like giving up all. In periods of debate, religion became a dogma; creeds were formulated and placed before the people to be accepted upon pain of persecution or excommunication and eternal death. But as the authority to enforce beliefs weakened, the better thinkers came to larger views.

As a result of all these debates and transitions, the rational and moral faculties have been called into use; and hence religion is becoming with many, in our day, more reasonable. And thus the debates still go on; though they have changed somewhat in character.

Fifty years ago the controversy raged between Methodists, and Presbyterians, and Baptists; and between Protestants and Catholics. Now, all these are making common cause in the defense of the old orthodoxy against the new. Catholics and orthodox Protestants are not now debating any essential questions of theology; for, on these, they are substantially at one. They all accept the Latin theology in its theories of the fall of man, and of the atonement, built upon that fall—a moral insolvency provision that expires by limitation; the only difference being that the

Catholics extend the benefits of this provision, for some, and for a time at least, into the future life; whilst the orthodox Protestants fix the limitation at the moment of death; whether that be at the age of twenty years or of eighty years; and beyond this, there is no possibility of reformation or salvation. Lost souls may become worse; but there is no chance to become better. They cannot die; cannot find the infinite relief of annihilation; and hence must live and suffer on in hopeless despair forever. And this similarity of essential beliefs explains the ease and the frequency with which so many preachers of the Episcopal Church pass over to the Catholic; the only question being one of church authority, and forms and ceremonies. Fewer go from the dissenting churches, because, not having a larger liturgical service, the ceremonial distance is harder to pass over.

And thus is Latin christianity, Protestant and Roman, making common cause in resisting, on the one hand, the undermining doctrines of the earlier Greek fathers, Clement and Origen; and on the other hand, it is trying to resist the attacks of the skepticism and the infidelity that it has not only made possible, but actually called forth, and even made necessary in the interests of truth. The latest and the most noted phase of this is the controversy between the Rev. Dr. Field and Col. Ingersol, in the *North American Review*. The battleground is, naturally enough, that of modern doubt and religious dogmatism. On this disputed field, the clergyman challenged the lawyer; and here these champions met and fought; not over such little and indifferent questions as the mode of baptism, or apostolic successions; not these; but upon the great questions of theism and eschatology; of God, and the life or death to come. The Presbyterian Church could hardly have found a stronger man than Dr. Field; and he chose his own positions and method of attack; and doubtless supposed he would win an easy victory.

In such a debate our sympathies are naturally more on the side of the man of faith; and would be wholly so, if we could feel that he was really on the side of truth; of the truth as it is; and not what he had been taught to believe was true. And the one thing that impresses us in reading the debate is, the disadvantage at which he was placed by reason of the system of theology to which he was committed. Clad in the armor of the old theology, and as the champion of the Christian religion, Dr. Field went forth to

fight the greatest skeptic of our country. He reasoned as well as one could, from his standpoint; but his positions being weak and faulty, were open to doubt, and denial; and against some of them Col. Ingersol could and does oppose the reason and the conscience of mankind. Not against what Dr. Field said, for he was careful not to bring out these dark doctrines; but Col. Ingersol knew they were there—were a part of the system for which this champion stood; and hence he drove him back upon his own defences; and with terrible effect, turned upon him his own guns.

You and I are sorry that Col. Ingersol has ever felt called upon to attack the Christian religion; and yet it is not, except in a negative way, Christianity as such, that he attacks; but a Latinized conception of christianity. And our regrets can hardly be less, to see an able and a good man driven into a corner and beaten down before the world, in trying to defend with weapons cast 400 years ago, doctrines that never should have had a place in the faith of mankind. And even in those great questions that are not special, but belong to the universal in religion, Dr. Field was at a disadvantage by reason of his standpoint.

A belief in God is fundamental to all religion—to religion, as such; but even here, the conception one forms of God, has much to do with the strength or weakness of his position. When it was thought this little earth was the centre of the universe, and that the sun was a little ball of light passing around it, it was not a great effort for the mind to conceive of a God who had made it, and who dwelt above the sky; and that every thing was made and arranged in a mechanical way by this larger and more powerful Being. But all that is gone now; the solid sky has dissolved into infinite space; the sun has become more than a million times larger than the earth; and the stars have receded into the awful and measureless depths, and have become centres of vast systems, so that instead of one sun, we have millions of suns, and many of them of incalculable size. Astronomers tell us that Sirius, or the dog star, is two hundred times larger than our sun; the nearest fixed star is twenty million million miles distant; and the next but one, is forty million million miles away. The little nebulous spot in the constellation Hercules, is found under the most powerful glass to be a vast stellar system of some fourteen thousand suns.

Such amazing facts as these make it very difficult, if not impossible, to conceive of a God outside of nature, making and ruling all

these countless suns and systems. But that is the difficulty of the Latin theology; and it is this conception that is staggering the belief of our age in the existence of God. But it is not difficult to believe in the order of the universe, and in the existence and continuity of law; for these facts are forever present. Nor is it difficult to believe in life, and reason, and justice, and love; for these are known to, and in ourselves. Reason knows reason; right knows right; and love knows love. And in knowing these laws, and powers, and principles, and qualities, one begins to know God; not a distant, outside God; but God in nature, and in man; in all life and truth and reason and justice and love. The power of power; the law of law; the reason of reason; the life of life; the right of right; the love of love. And as the universe seems infinite, so must we suppose these principles and qualities to be infinite; and yet they are ever present; nearer to us, than we are to ourselves. They are ourselves; and hence we are of God; and "in Him we live, and move, and have our being." From such a standpoint, atheism becomes impossible; one may or may not be able to understand or believe in some external physical conception of an infinite personality; but the facts of the universe, of law, of life, of reason and right and love, every one is ready to affirm; but in affirming these, he affirms the spiritual conception of the immanency of God. And in knowing these, he knows God; for God is life, and God is love. That is Greek theology; and that is Scripture.

But the Latin theology is on the side of the external conception of God, and the mechanical theory of the universe. And hence, Dr. Field, even in his second and last paper, refers to Paley's argument, and holds up a watch and says, somebody must have made it! Of course, somebody made the watch; but what has that to do in proving the existence of a God, in the light of evolution, that teaches that the universe was not made, but evolved, or born?

But Dr. Field was at a still greater disadvantage from the Latin or orthodox conception of the character of God. His first difficulty was with the fact of a God, and hence was largely intellectual; the second was one of character, and this involved moral principles. What kind of a being is your God? And here the lawyer compelled the preacher to stand by his creed, and face the caricature of the justice of an atonement that punishes the

innocent to save the guilty; and he bade him look upon the awful picture of the endless punishment of the thousands of millions of human beings whom this God made; and made them, knowing that after their few short years of life on earth, He would torment them forever in the fires of hell. And Col. Ingersol, not unjustly, but fairly, and in the interest of truth and right, and religion, asks what kind of a being is this God in whom you would have me believe. And does anyone think that this lawyer is severe or profane when he calls such a God "an infinite Torquemada?" It should not be forgotten that a great preacher said a hundred years ago, that "your God is my devil."

Col. Ingersol has not exaggerated the orthodox doctrine of endless punishment. No one can make it more than endless; and this orthodoxy does; and even this gifted orator and rhetorician can hardly paint the horrors of hell in words and scenes more awful than did Jonathan Edwards, or John Wesley, and Jeremy Taylor. The doctrine is, in itself, infinitely horrible; and to insist upon it, and ask intelligent men and women in this enlightened age of reason and moral consciousness, to believe it, or to believe in such a God, is not to ask them to faith, but to unfaith. So horrible is this doctrine, that Rev. Dr. Gray tells us in the *Interior*, that reading an article on "the sweet reasonableness of endless punishment," he was sure it was written by Ingersol, but coming to the close, he found the name of Dr. Shedd, an authority in his own denomination! And Dr. Gray thinks that such articles are unfortunate, that they hurt, rather than help, the cause of religion. And we must all think that he is quite right. But why are they hurtful to the faith of this age? The answer must be that we are not living in the 17th century; nor in the 18th; but in the 19th; and that the world is coming to have nobler views of God, and of the destiny of man.

But why hold a faith that it will not do to preach, or publish? Why carry along and burden the religion of Christ with a doctrine that is hurting the faith of mankind?

Years ago I felt that to be true to myself, and to God, and to the truth, I could no longer teach the old doctrines of the atonement and endless punishment; and there was but one thing to do, and that was to preach what I believed—not controversially, but in love, and then accept the consequences. And I am profoundly glad to see that Dr. Field, in his "Last Word" to Col. Ingersol,

seems to feel and to confess the weakness of his position on this point; and he has the courage to commend to him the "Eternal-Hope" views of Canon Farrar, or the doctrine held by others, of conditional immortality—or the annihilation of the wicked, as a possible relief from an endless hell. The lawyer has compelled the preacher to look his own doctrines squarely in the face, and the result is that the preacher is willing for the lawyer to turn away from such a picture and find a better God, and a better hope, in a better faith. And we may all rejoice that the great Presbyterian Church permits, and the *Interior* practically indorses this advance step in apologetics, or in dealing with doubting minds whose clearer reason and sense of right make it impossible for them to accept the orthodox theology.

We are in the beginning of a profound and far-reaching reformation of the Latin theology. We have come into an age of reason, where religion must be rational, and the higher moral consciousness calls for a just God. A thinking age cannot much longer rest a great religion upon an allegory, or the unverifiable legend of the "fall of man," that in the darker ages was accepted as a literal history. That foundation is slipping away, and with it must go the conception of an atonement built upon the fall, and the doctrines of total depravity, a time-probation and endless punishment. They all belong to the external conceptions of the Latin thought and the Roman law.

But if these go, what is left? Are the real foundations of religion left secure? Certainly, they are; for when we get down to these, they are a part of the nature of man, and of God, and of the constitution of things. Religion is a part of the nature and the need of man, and of the eternal righteousness and life and love of God. God is a spirit, man is a spirit, clothed in flesh. God is righteousness; God is love; man has the sense of right, and the sentiment of love; and life is a training, an education, in which these higher qualities are unfolded and developed through the discipline of labor, of thought; of warning and correction, penalties and sufferings; and all the experiences of joy and sorrow, and hope that fill the years between the cradle and the grave.

"God was manifest in the flesh;" "The Word," the reason, the plan, of God, "became flesh, and dwelt among us, and we beheld his glory." This outgoing and incarnating of the Divine, is the plan of the universe. God is in every law of nature; in all

beauty and life. God is in the reason and justice and love of man; and it is only because this is so that man has, or could have, any conception of God or right. And the whole plan and purpose and working of religion is to unfold the divine, the God-like in man; to lead man to become, in his measure, like the Christ; to become "perfect, even as his Father in heaven is perfect." And in this are seen the need and uses of the bible, and the church, the Sabbath and the sacraments, and song and prayer. These did not make religion; but religion made them. They are for man and not man for them. And here we may see the need of repentance—of turning from the wrong; and the need of faith—the confidence that leads the soul to trust itself to the good, the right; to God. And we may see what prayer is; it is the communion of truth, with truth; of love, with love; of life, with life; of the soul, with God; of the child, with the Father. It is the receptive, the longing attitude of the spirit, seeking the true and the good; the open, waiting heart, hungering, asking for the life of God. And here we can understand the doctrine of pardon and regeneration. The Father forgives the penitent and returning child; and the life and love of God flows into the soul, and quickens and lifts up and enthrones the conscience, so that man lives by conscience; lives by the sense of right; lives the life of the Christ; and when the sinful desires of the flesh are overcome, and man desires and loves only the good, then is he free in the law of Christ; and that is holiness.

There is nothing so true, so rational, so real, so near, so divine, as a religion thus conceived; and these are the foundations that can never be moved. And the soul that thus knows religion is filled with its peace, and joy, and hope; has eternal life now; lives in the eternal, and feels that there is no death—only change. And from these broader views the narrow ideas of a time-probation, and endless punishment, drop away, as unworthy of God; and the souls of earth move on to the endless years of learning, of doing, of culture, and growth. Hell is here; it is there; it is everywhere where sin is; and it will last for each soul, till taught by the sad experiences of wrong, and the discipline of suffering, and won by love, it turns to the right; and then begins its heaven—far off, and low down it may be; but the way of return is open, and the slow path leads onward and upward.

Against such just and rational views of religion, infidelity is

powerless; and it is not against these that Col. Ingersol means to make war, but against the Latin accretions and corruptions that make faith a burden, and are driving thousands into unbelief. From such a standpoint, orthodoxy has failed to satisfactorily answer Col. Ingersol; it is to the broader and better faith that we must look for the answer and for the arrest of doubt. There must be something weak or wrong in a system that fails to meet the demands of reason and conscience in our day, and even permits the children of clergymen to become infidels. But did you ever know the son of a devout Unitarian or Universalist minister to become an infidel? The religious teachers of our times, owe it to themselves and the world to make lighter the burdens of faith by teaching a truer doctrine of God and religion, that mankind may be won to Christ, to truth, to trust, to life, to love to hope.

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[Sunday, Dec. 25, 1887.]

THE EVOLUTION OF RELIGION.

In the beginning was the Word; and the Word
was with God; and the Word was God.

John i: 1.

Something always was; else, what is, could not be. Nothing cannot produce something; but something is; therefore, something always was. Every effect must have a cause; but that which is not effect, but cause; and the cause of causes; is itself the uncaused; and hence, the necessary, and the self existent; without beginning, or end. Such is God.

If man is to know, or think at all, he must accept the testimony of consciousness; and the laws of thought, as thought. Consciousness is the last appeal; and to deny consciousness, is to deny that upon which alone thought can rest. Not to accept the laws of thought, is to cease to be rational.

Knowledge implies both subject and object; that which knows, and that which is known. In reason, there must be that which reasons, and that which is reasoned about. That which knows, must exist, before it can know; and that which does, must exist before it can do. A thing must be, before it can act.

And thus we find ourselves in existence, as sentient, rational and moral beings; conditioned in the laws of things; the laws of nature, of reason, of sense, of right; and we are out in this vast universe, to learn, to do, to become. And it seems to me, that a broad interpretation of the text, suggests the most rational explanation of ourselves, and the vast order of things about us.

The fact that something is, shuts us up to the conclusion that something always was. But we cannot comprehend the always; that which never was not; and yet we have to try to think it; or at least to accept it, from the impossibility of not being able to think the contrary. We are used to beginnings and endings; the beginning of the day, or of a year; and we can think of the beginnings of worlds and systems; and from these we try to think

back to some remote beginning. And far back in the immeasurable distance we are here told, was the "Word;" the Logos, the reason, the doctrine, the plan, the purpose, the cause; and this is identified with God; it is God. In the beginning was the Word; and the Word was with God; and the Word was God. And this divine reason, or plan of things, was unfolded in the rational order of the universe; and in the reason and moral consciousness of man; and in its fullness, in Jesus the Christ. This is the Theistic conception of the universe; it begins with God, with the Word, the reason, the purpose, the plan, that always was; and finds the outworkings of this plan in the great natural order. It finds God in nature, and in man, and in Christ. It finds God in the evolution of worlds; in the evolution of life, and reason, and love and right. It finds a present God; a God that is near, and not far off; it beholds a vast process of continuous unfoldings, and sees the ever increasing possibilities and becomings of the ages yet to be.

From this standpoint let us make a passing study of the evolution of religion, as one part or phase of this vast order of things.

The doctrine of evolution deals with the contingent, and not with the necessary; it does not claim to answer any final questions. It is simply a theory of things, based upon the observed order of nature as seen in the great world of life. It does not claim to know the origin of life; nor what life is; nor whence came the forces and powers that are found in existence and operation. It observes processes, and from these deduces its two great laws of natural selection, and the survival of the fittest. It carries the world away from the old mechanical theory of the creation, and bids us look upon nature as a vast organism, ever unfolding and beaming along the lines of its own great laws. And instead of being atheistic in its tendencies, it is the very opposite; for it reveals more clearly, and brings nearer, and makes ever present the unseen life and reason in things; and its great laws of the ascent of life; of the higher bearing; is a most suggestive prophecy of the future.

We have said that something cannot come out of nothing, and hence it must follow, that evolution cannot transcend involution; there cannot come out of anything, that which is not, potentially at least, in it. That which has been evolved, must have been involved, or self-contained. If we say that the universe was evolved from itself; then, as nothing cannot produce something,

we have to say that the universe has in itself, not only the cause of all effects, but has the cause of causes; and hence is self-existent, necessary, and eternal. If we say that involution preceded, and conditioned, the evolution of things; then, as something cannot come out of nothing, there must have been in the involution itself, or in that from which it preceded, potentially at least, all that there is in that which has been evolved. If we say that the involution that conditioned the evolution had its source in God; or was God; then we say that everything that is, existed potentially in God. And that is precisely the conclusion of Sir Wm. Hamilton. He says, substantially, "that if we come to the very crisis of creation, we cannot conceive that anything that existed outside of God a moment after it was created, did not exist potentially in God a moment before it was created."

And so, whatever position we take, or by whatever path we travel, we come up against the tremendous, and the all inclusive facts of the universe. And how manifold, how amazing, how transcendently great are these facts! It is not to be supposed that man knows anything like all that is; and yet, the little that he does know, is overpouring in its greatness. It is entirely probable that our senses by their limitations, conceal far more than they reveal. The telescope reveals a grandeur of the heavens of which the unaided eye must have been forever ignorant. Mr. Huxley supposes that were our hearing sufficiently acute, the sap circulating in the grass and the leaves would be like the ripple of many streams of water; the plant that grows and the flowers that bloom would add sweet songs to their odors and beauty. How little we know of the heights to which a greater reason might ascend? How little do we know of the ecstasy of physical life amidst all our weaknesses and diseases? How little do we know of beauty and music in our world of deformities and diseases? Amidst what masquerading caricatures of truth, of justice, of love, do we move from day to day? We do not know, how much we do not know. Seneca tells us of a blind servant who did not know that she had lost her sight; but supposed she was confined in a dark house.

But how great is the little we do know of the orderly universe; how wonderful are the forces and the laws that forever martial the tireless stars? How wonderful the innumerable forms of life that move in ceaseless processions from age to age? Life in the moss, the fern, the blade, the blossom, the fruit; life in the water

and on the land; life from the mollusk to man. And how great, and greater, and greatest of all below, is the life of man? The snake is enclosed in its close-fitting skin; it lies and crawls upon the ground; has not, like the fish, even a fin; much less feet and legs upon which to stand, or wings like the bird, to fly. But from this encased, finless, footless, wingless form, life rises up to man, standing erect, with hands of skill; man, with speaking eyes and laughing lips; man, with reason and justice and love; man, building homes and cities; man, shaping governments, and lifting up the altars and temples of justice and religion.

Whence, and how, came all this wonderful plan and order of things; this order of nature; this ascending scale of life; this evolution from the lower to the higher; from insentient to sentient; from appetencies to volitions; from instinct to reason; from reason to conscience; from conscience to duty, to reverence, to song and prayer? Whence came the reason of Lord Bacon and Sir Isaac Newton? Whence came the poems of Homer and the plays of Shakespeare? Whence the faith of Abraham, the patience of Job; the lamentations of Jeremiah, the Gospels and Epistles? Whence the religion of the Hebrews; the Christian religion; whence the martyrs; whence Fenelon and Luther? Whence Jesus the Christ? Whence the Bible and the Church, and prayer and penitence and religious joy and hope? All these are facts in this wonderful world; and they ask for an explanation. Nothing cannot produce something. Evolution cannot transcend involution. The principles of justice, and the sentiments of religion are as much a part of things as are the phenomena of nature.

Are these things evolved from that which we call nature; did all these worlds arrange themselves; did life spring up itself, and start on its wonderful way, and then get to thinking and speaking and writing and praying? Or is there a Life, a Reason within nature, that is forever informing and controlling and leading on this great plan of the universe, and forever rising up and becoming personalized in the reason and self-consciousness and right of man? And if these powers and qualities become personal in man, and are perceived, and perceivable, only in personalities, shall we, or can we, think that reason itself is impersonal; that right is impersonal; that the Reason, the Right of the universe is impersonal? But when we admit all this, we admit all there is in the spiritual conception of the living, the personal God.

And so we come back by the long way of philosophy, to the text, and say: In the beginning was the Word, and the Word was with God, and the Word was God; and that by this Word, this reason, this plan and purpose, all things were projected, evolved; that God is all and in all; that all worlds belonging to one great universe-plan; all life to one life-plan; all thought, reason, love, justice, morality and religions, belong to God's plan of unfolding reason and right and faith and hope and character in the beings that bear His image.

In the light of these truths religion is not an exceptional something, a something imported or brought in; but forms a natural part in the great world-plan of things. Religion belongs to the higher natural, but not to the unnatural; the higher laws are just as natural as the lower; it is just as natural for a deer to run, as it is for a tree to stand still; and the highest life of man is just as natural upon the higher plan, as are these upon the lower. And in the light of evolution the lower conditions the higher; there had to be a soil before there could be vegetation; and vegetable life had to precede animal life; and the lower animal prepared the way for the higher, and for man; and it may even be said, that there is but one life; that the higher was possibly once the lower; that there is a vast kinship in nature. Are our bodies not taken from the dust; and have you never felt some strange tender tie binding you to the flowers and the trees and the birds and the animals?

And in the light of evolution there are not many religions; but one; and all the different kinds as we call them—Jewish, Christian, Pagan, Catholic and Protestant, are only different forms and stages of the conception and development of the religious idea and life. The lowest religions are founded in a superstitious fear; the untaught think the forces of nature are alive; they are afraid; and hence offer sacrifices to everything in nature. A step beyond feteichism was polytheism; it was an upward step in classification and generalization. Instead of worshipping everything they arose to the thought of gods to represent these classifications; as a god of trees, a god of serpents; and from these they rose to a classification of the elements, and worshiped Eolus as the god of the winds, and Neptune as the god of the seas, and Jupiter as the god of the heavens, and Pluto of the dead; and rising to higher generalizations of qualities, Apollo was the god of eloquence, and

Minerva the goddess of wisdom. And at last came the larger generalization in which one God was worshiped as "above all gods," as "the God of gods." But even this one God, was thought of as a king, or ruler, or world-maker.

The highest conception came last; a God of character; a God of righteousness, of love; a heavenly Father, revealed in Jesus the Christ as the Savior of men. But was not God the Father of all these child-races and periods of our world; of the Gentiles as well as of the Jews? What an unworthy idea of such a God, to think that he cared only for the Jews; and that he thought more of Saul and Solomon than he did of Socrates and Buddha? And shall we think now, that God cares less for the hundreds of millions in India and China, than he does for Europe or America? An earthly father or mother cares most for the child that is weak or deformed; and shall we think less of God? Jesus taught that "God loved the world;" and that He "came to seek and save the lost."

In the evolution of religion, all these lower forms of thought and worship are adaptations to mental and spiritual conditions, and are preparations for, and the first steps and stages leading on to the higher. The progressive stages are still seen even in the Jewish and Christian Church. I saw in the Milan Cathedral an aged trembling mother, kneeling on the bare marble-floor before a crucifix, counting her beads; and the orthodox Jews still cling to the cruel rite of circumcision; and many devout Protestants hug the whole sixty-six books of the Bible to their breast, believing that every word is inspired; and the American Missionary Board cling to a God who will save heathen children, but their mothers must be damned forever because the missionary did not get there with the Lord in time for them to be saved; and the Catholic teaches that if a child, an hour old, dies without a little holy water being sprinkled on its head, it is lost. These crude conceptions and forms represent a stage of mental development in which the mind is not yet able to rise to the higher truths.

But in the evolution of religion, through the laws of natural selection, and the survival of the fittest, religion is not permitted to die; and the slow tendency is, to cast off the transient, and move on to the permanent. But nature is patient with all her children; evolution is never in a hurry; its great care is, that the life be conserved, and the tendency to the better established. It

took millions of our years to get the earth ready for the first human beings; and it took 4,000 years of our Adamic history before the "fullness of time" in which the Christ could appear; and when he came, but few understood him; and the Church put him to death. And then Jerusalem was destroyed; and Rome fell; and religion went into the centuries of despotism and superstition. But the imperishable could not perish; the immortal could not die; and up out of the apparent death arose the new life of beauty; back came the long-buried literature of the past; and with art and learning, came liberty, and great inventions; and a new continent was discovered, and the slow pulse of the world was quickened by a new life.

History teaches this lesson; that the good cannot die. The transient may perish, must perish; forms may change, but the permanent remains. "Truth crushed to the earth will rise again." Justice dethroned is still justice; liberty trampled down is still liberty; and no tyrant's chain can bind them fast. No grave can hold life; above the buried dust flowers come to bloom and birds to sing.

But what is this evolution of religion? Is religion a something evolved, called forth, grown up from the human mind and heart? Yes. But it was involved before it was evolved; it was germinally and potentially there before it could be called forth. You can paint a rose, but the living flower can come only from the living germ. You can make a doll out of saw-dust, and silk, and glass; but cannot make it grow, and laugh, and talk, and think. Nothing cannot produce something. You cannot bring out of a thing that which is not in it. The Sir Isaac Newton, measuring and weighing the stars, was germinally in the baby Newton in the cradle. The sermon on the mount, and the Christ of Calvary, slept in the manger.

What is sin; what is meanness, but the higher, the coronal in man consenting to the basilar; the spiritual consenting to the animal; the flesh ruling the spirit? Man in his present state is both animal and angel. An animal cannot sin because it is an animal; man can sin because he is angel and animal in one. Before birth man passes over and transcends this whole range of life beneath him, and thus becomes man; but he carries within his inner self something of the nature of all; the deceit of the serpent, the destructiveness of the tiger, the selfishness of the swine. And here is his struggle, his

battle. Nature has so blocked the way that he cannot literally go back into any of these forms of animal life; but some go as far as they can. Now what is religion? It is the unfolding, the quickening of the higher nature; it is the enthroning of conscience, of right in the soul. And do you ask, if all this springs up in the heart, and grows without any relation to God? Certainly not. You might as well ask, if the oak that is hid away potentially in the acorn becomes a tree of itself? Certainly not; it takes the earth and the sun to make the oak. And so, all the ministrations of religion, and the work and study of life, and the brooding and renewing of the Holy Spirit are to help the divine in man rise into the life of God.

The first man, the flesh man, is of the earth; the second is the "Lord from heaven;" the "Word made flesh;" God in Christ; God with man; God as a Holy Spirit, everywhere present—not in Gerezium or Zion alone, but wherever reason is; wherever justice; wherever man is, there is God; God in the outgoings and sufferings of love, seeking the manglers, and mountains, and seas, and Calvaries, to save the lost; to help the needy; to raise the fallen; to lift the world into a religion of righteousness, of peace, of joy and hope.

Our Christmas joy is not alone that the "Holy Child" was born in the long ago, but that the Christ is still incarnate in the life of man; and that to-day, more than ever before, the Christ-spirit is rebuking sin and selfishness, and filling the earth with a tenderer justice, and the larger generousities of love. And O! be this your joy and mine, that the angels sing over the new-born life in our souls; that the Christ lives in us, and that with the triumphant hosts that think, and work, and sing, and pray, we are marching on, and helping on to a grand world-victory over sin and death.

[Sunday, Jan. 1st, 1888.]

CHANGE AND PROGRESS.

The field is the world.

Mat. xiii : 38.

The years of man are passed amidst large and impressive surroundings. The world in which he lives is great, its continents and oceans, its mountains and plains, and lakes and rivers are old, and yet ever new. He looks out upon the ever changing panorama of life and beauty; he beholds the seasons as they come and go; he hears the songs of birds, the sighing of the winds, and the heavy roll and crash of the thunder and the storm. He is dazzled by the brightness of the sun, and awed by the far off stars of night.

Man spends his three score years amidst impressive mental and moral surroundings. Thought may be low, but it cannot be little. To think at all, is to be great. Conduct may be unworthy, but it cannot be insignificant. Every act affects character, and is so much cast into the world's balance of good or evil. The sentiments of beauty, the principles of right, the emotions of love and hope, of sorrow and joy, may seem transient, but they touch the eternal. The tear that trembles in the eye of a child, the maiden's blush, the mother's prayer, mean more and are more than all the unfeeling and the unthinking constellations in space.

"The field is the world," Not one continent or ocean, but all the continents, and all the oceans. Not one race, but all the races. Not one age, but all the ages. In this large field and through all the long time the countless millions of our human family have gone forth to toil with their hands, and to puzzle their brains over the problems of thought; and heart and sentiment have rejoiced and sorrowed; have known victory and defeat in the strange scenes and struggles where the right is trying to overcome the

wrong; and where faith and life and hope are ever rising above doubt and death and despair.

Upon no less a field than this did the Christ look. He thought of man as man; he dealt with great world problems, and all these, in the light of universal truths and principles. The natural and the almost necessary fault, or weakness rather, of man's thinking and acting has been in its near and narrow limitations. Men have thought of the times in which they lived, of the state or the country of which they were a part; of the black or the white race to which they belonged; of the form of government or religion under which they were educated. And hence they have thought and worked as classes, and parties, and often been arrayed one against the other. Indeed, for thousands of years there was but little world knowledge; the different races, and religions, and governments were largely strangers, and looked upon each other as enemies rather than friends. It is only in recent times that anything like a world-commerce in business and thought and travel and international friendships has become common or even possible. And with this large knowledge, our age is beginning to realize that "the field is the world," and we are beginning to realize that all history, that all the forms of civilization, are but parts of one long and continuous world-drama.

As we stand within the open gates of a New Year, let us, then, look out upon this larger world-field, and study as carefully as we can, a few of the great steps in the progress of the race. For convenience in thought, these may be classified as to time, and order, and character; but studied as a whole, they can hardly be separated; but move along side by side, or run one into the other, as the months and seasons of the year.

The first great step is the increasing supremacy of man over nature; or the gradual triumph of mind over matter. This was from the first a part of the Divine plan; and man, more highly endowed than any other creature, was placed at the head of these creations and told to "Replenish the earth, and subdue it, and have dominion over the fish of sea, and over the fowls of the air, and over every living thing that moveth upon the earth." But, somehow, this nobler creature, instead of asserting and maintaining his supremacy, and going forth to conquer the earth, and rule the lower world, was himself conquered, and came into a state of superstitious fear and bondage. Man came to believe that not only were the sun

and the moon gods, but he defied the world, and worshiped mountains, and rivers, and animals. In Egypt the Nile was a god, and cattle, and crocodiles, and cats, and birds were sacred. They were worshiped as deities. And in some form these beliefs ran on down to the different empires around the Mediterranean Sea, and were powerful factors in the life of Greece and Rome. And the effect was to make men afraid of nature; to fill them with a weak, superstitious fear of her forces. They believed the thunder bolts of Jove were sent to punish. They were afraid of nature, as children are afraid in the dark. And how could they "subdue the world," when they worshiped it as a god? How conquer nature, when they were afraid of nature? How could they rise to the higher in thought and reverence when they worshiped the cow or the crocodile; worshiped things beneath themselves?

But by slow and tedious steps man journeyed out of these superstitions; he came to understand more about the laws of nature; and found that he could control and use the great forces of which he had so long been afraid. Instead of fearing Jove, he places a rod upon the house top to catch his bolt and turn it aside; and he has even caught and tamed the lightning and brought it into his home to ring his bells and light his rooms; and he sends it out to carry messages over the continents, and across the deep sea. He makes fire and wind and water turn the wheels of industry and drive the great ships of commerce. Mind has asserted its supremacy over matter; man has subdued and conquered his world. And it is hardly possible to conceive of any greater step in the world's progress; we can hardly realize the contrast between the present age and the long past. The gods of Greece and Rome have come down to the earth; and no longer worshiped as gods, they have become the servants of men. Mind has triumphed over matter. Man is no longer afraid of an eclipse of the sun or the moon, but knows, foretells their coming; understands their laws; and arranging a sensitized plate, makes the sun paint his pictures.

This may be called the transition from ignorance to knowledge; from superstitions, fear and weakness to faith and power. It is the age of science; it celebrates the triumph of mind; it increases a thousand fold man's power to obey the ancient command to "subdue the earth." He can build ships that can sail over any sea and face any storm. He has dug out a canal between Europe and Asia; he has drained marshes and leveled plains and

tunnelled the high Alps and sent his engines and trains over our own Rocky mountains. No longer standing with a superstitious fear before disease as a visitation of some deity, he calmly faces it, and makes the best fight he can to conquer. It took thousands of years to reach such a period; its greatest triumphs have been in the present century; and we have probably seen only the beginning of what is yet to be.

The second great step in the world's progress may be seen in the transition from the military to the industrial types of society. So far as we know the first forms of government were patriarchal and tribal. The head of the family, or of the tribe growing up out of the family, was king, and priest, and warrior. He made and administered the laws; he conducted the religious rites and he led the army. Between the neighboring tribes there were frequent wars and conquests; from these arose consolidations of conquered peoples and provinces under the rule of kings; but the basis of tribal or kingly rule was military. Might was recognized as right; and the only security was in strength, and the foundation of strength was in the absolute power of the head of the tribe or kingdom. In the nature of the case a military organization must be despotic, and until the close of the middle ages the nations of Europe were distinctly of this type. The foundations of the Roman Empire were military; and after the fall of Rome the states and governments that grew up out of the ruins were all conducted upon a war basis. Of course the industrial pursuits, especially agriculture, had to be carried on; but the industrial was subservient to the military; and the work was largely done by the women and the slaves.

It is true that Europe has been in a state of war much of the time since the 16th century; but the industrial has gradually gained upon the military. Agriculture and mechanics and all the arts of industry have grown in power and importance; and this fact has had a powerful influence in shaping the questions of national and inter-national legislation. The boundaries of countries have been settled by treaties, and the rights of nations, to some extent at least, guaranteed by the agreements of peace, instead of being left open to the fortunes of war. And although the governments of Europe still keep large standing armies, the industrial and peace-loving spirit is growing, and is now in the ascendancy. And one can hardly realize how much this means in the progress of the world.

It is impossible to estimate the losses of war. The destruction is not in property alone, but in the loss of the young and the middle-aged men of the world. And who can tell how much of productive power, how much of the wealth of genius and scholarship and art have been cut off by these untimely deaths? All the gentler feelings of agriculture and the pursuits of peace, and the ties of home and the growing sentiments of the brotherhood of man are rising up against war. Other forms of greatness than the military, and other forms of courage, are asking for the help of the brave and the strong; and men are coming to see and to feel that the heroes of peace are needed and that they are not less honored than the heroes of war. The enthusiasm of peace; of making and saving property; of helping the needy; the delights of business, and learning, and travel are possessing the world, and war, if at all, is a sad and lost resort.

Closely related to the transition from the military to the industrial forms of society, is the change from despotism to democracy in government. Liberty has found its way from the king to the senators and legislators; and from these it has gone on to the people; until in England, and France, and Germany, and in this country, the power is at last with the people. And with the age of industry and peace and liberty we have man, not only the ruler of nature, but the ruler of himself. And it is just here that we find the peculiarities of our own time in the great strain that is put upon society in the civil affairs of government and business. The battles of ideas and principles, of the rights and duties of men, are taking the place of the armies that go forth to fight with swords and guns. Having passed over from the old military and despotic rule, into the new life of industry and liberty, our age must accept the duties and responsibilities of its higher form of civilization. No longer under military and despotic rule, we must learn the nobler art of self-rule. Where the people make and administer the laws, they must themselves be law-abiding; and they must see that legislation is wise and just, and by wisdom and patience and experience they must adjust and reconcile the conflicts between labor and capital.

And this is the crisis to which we have come in this country, and to which the nations of Europe have come, in dealing with the problems of socialism and communism, and the general popular unrest. A despotic form of government is a very simple affair when compared to a democracy. Where one man rules, his will is

law; and the people must submit; but in a republic like ours, the responsibility is put upon the people. The process of all evolution is from the simple to the complex. The life of an oyster is a very simple affair compared to the life of a man with his more complex organism, and its corresponding needs. And so, as society comes into the higher and manifold relations of industry and self-rule, does it become more and more complex. Think of the vast complications of a government like ours, with its President and Cabinet and National Congress and its state and municipal authorities; think of the complicated interests of its postal service, its railroads and telegraphs and schools and the commercial interests of the different sections of the country, and our relations with other nations; and think of all these as entrusted to the people, and you have a glimpse of what it means to live in an age of science, industry, and liberty and peace.

Closely related to these great steps in the world's progress we may now note the transitions in religion. These were partly seen in the transition of man from a state of fear and servitude—a state of nature-worship,—to a state of mental supremacy, in which man has come to be the owner and the master of his world. The first step was from polytheism to monotheism; from the worship of many gods—the plants and animals, and images of these—to the worship of one God. It took our world thousands of years to reach this higher plane of reason. Two thousand years ago there were hundreds of deities in Greece and Rome. That there is but one God was the long lesson drilled into the Hebrew mind; and then re-enforced and emphasized by the Christian religion. This great truth, that there is One power in the universe, has been emphasized in our age by the teachings of science; and it is here that one form of the religious debate of the present is going on. It is not about the number of gods but the nature and personality of the One. Is that which we call God only another name for nature? Is there anything more than matter, and force in the universe? Is there a Creator; is there an intelligence, a will, a power? Is God good? Has he revealed himself to man? Is there a future life?

In the transitions of religious thought, when belief passed from polytheism to monotheism, faith in the one God was general in the early and middle ages of Christianity; and so was it in inspiration and immortality. But all these questions took on different

and larger forms and meanings with the coming in of the age of liberty, of science and industry and peace. With a larger view of the world and universe came the necessity for larger views of God. As man advanced from the military and the despotic to the industrial and the free, he found higher views of himself—saw himself not as a slave, but as free; and hence he could not longer think of God under the old idea of earthly kings. As man became better, his thought of God became better; and hence the debates about fore-ordination, and decrees, and endless punishment. And as our world has come to think of God as a Father, it has almost necessarily had to doubt these old doctrines; and can no longer believe that such a Father was angry, and had to be “reconciled” by the death of his “only begotten Son;” or that he will punish his children forever. And thus, in the great religious transitions of our world, we have come to the scientific and the moral aspects of religion; and here, and now, we are in a transitional period. And hence, we must note tendencies, rather than conclusions. Some things, however, seem to be clear. Man has passed beyond the belief in many deities, and can never return to it again. Nor need it be denied that we are in an age of unsettling and doubt. And now, two things seem reasonably certain. The tendency of both scientific and philosophic thought is to faith; and man can never go back to the old and cruel beliefs of the past.

Let us look at these facts. The normal state of the mind is that of trust. The fact of unsettling in a transitional period is not strange, nor does it argue permanence in such a state. Our age is halting, and even staggering, before the largeness of the truth upon which it is asked to look; rather than denying it; whilst all higher science and philosophy are pointing to faith. It may be the “Inscrutable Power” of Hubert Spencer; or the “Power not ourselves, that makes for rightcouness,” of Matthew Arnold; or the refusal of Huxley to be classed as a materialist; or the rational conclusions of John Stuart Mill; but in all there is no denial, but a positive leaning to faith in the spiritual in man, and in the universe.

Man can never go back to the cruel beliefs of the darker ages. The possibility of having any faith, is in having a better faith; a greater faith; a faith that exalts man, and honors God. And I firmly believe that in this transitional period through which our world is passing we have reached the aphelion—the remotest point in the orbit of both scientific and philosophic doubt; and that we

are on the return to a greater and a better faith. Men have sought out nature, and the laws of nature; they are coming to confess the immanence of God in both. They have sought out the laws of thought, and the principles of right; they are coming to see God in reason; and God in right; and hence God in themselves, and themselves in the "image of God." And in the consciousness of a present inspiration, they will not doubt a past inspiration; and in the greatness and glory of the life of reason and love and right, man will feel himself to be so great—so God-like, that he will not doubt his immortality.

All this doubt and struggle is but the preparation, the birth-agony in throwing off the old, and rising to the new and the greater faith that shall make bright and glad the years to come. The simple faith of Jesus in a perfect heavenly Father, whose love has come forth to save; faith in the presence of the Holy Spirit in the heart of man; faith in righteousness—in a religion of character, of love to God and man; faith in progress, and the triumph of good over evil. This is the moral, and the scientific phase of religion through which our age is passing.

Another step in the development of religion is seen in the transition from authority to liberty, from the bondage of state and church, to the freedom of the individual reason and conscience. Religion naturally shared in despotic times the fate of the state, it was a part of the state; and hence it shared also in the progress of political liberty. But the authority that endowed men civilly bound them religiously; the law that compelled them to obey the state compelled them to obey the church; and the sword was used in one case just as freely as in the other. The Reformation was an effort to resist church authority; but it resulted in long and terrible civil and religious wars in which hundreds of thousands were killed in battle, or put to torture and death by persecutions. The greatest triumph of religious liberty was in the entire separation of church and state in our own country. And it was a triumph of faith also; for at one great stroke it cut loose from all the past theories of compelling men to believe and worship and support the church. It was the faith that believed that truth and right are never so strong as when they are free, and hence trusted all the sacred interests of religion to the reason and conscience of the people; and no where is religion so firmly established as in this land. England

and Germany and France and Italy are preparing to follow our example.

And all these transitions are bringing our world nearer to the great thought of a religion of character, of righteousness; of Christ-likeness; of brotherhood and love. From the 5th to the 15th centuries, for a thousand years, one hardly meets in theology the thought of God, as a Father. God was King; the conception of religion was forensic; and hence it was cold and formal. Slowly we are coming to the conception of a Christian God; a God like unto the gentleness and beauty and love and mercy of the Christ; not a God that had to be "reconciled" by the death of his own Son, and held back by his intercessions from destroying the world; but a Father who loved the world, and came forth in Christ to save the lost. And with the conception of a better and the best God we are coming to a better religion; the old doctrines of cruelty are dying out; persecutions for honest beliefs are less frequent, and we are coming to think of a religion of love, of peace, of hope.

And thus we look out to-day upon this great world-field amidst whose mighty surroundings and inspirations we are passing our years on earth. Change and progress mark all the long past; and this New Year dawns upon a better world than ever before. The Cross of Christ is lifting the millions to the better life of liberty and love and justice. And like a cloud of witnesses, the happy dead are looking down upon us; and from the far off shores the voices hushed below are calling us away. O! brothers, let us bury our sins, our selfishness with the Old Year, and rise to the new life in Christ. Let us come into the fellowship of His suffering love, and open our hearts to the joy and peace of his blessed service. And here at this holy communion, let us with noble resolves and a humble trust begin the New Year; and if to some of us it be the last on earth, then when again the Christmas bells ring, and the stars of January look down upon men, may we be with the loved ones in heaven.

[*Sunday, Jan. 8, 1888.*]

THE LARGER FOLD.

And other sheep I have which are not of this fold;
these also must I bring, and they shall hear my voice;
and there shall be one fold and one shepherd.

John x: 16.

The thoughts and feelings of mankind take shape and coloring from local surroundings. Hence we have the language and the literature of the land and the sea, of mountains and rivers, of war and peace, of the flowers and the stars. Some sentiments are common to all times and places, and hence we have the poems, the romances and the dramas of love and justice; but these are modified by mental conceptions and natural environments.

The Bible forms no exception to these general facts. Its great truths and illustrations are drawn from nature, from life and experience, and they find expression in the language and figures and parables of seamen and shepherds, of laborers, and lovers, and warriors. Thus we find in both the Old and the New Testament the loving watchfulness of God, set forth under the thought of a shepherd caring for his flock.

The meaning of such a parable is still plain and impressive, but a Bible written now would find many new forms of speech and figure in the things of the present—as the press, and steam-power, and telegraphy. And from our habits of abstract thought we find less need of the sheep and the lion to express the human qualities of gentleness and courage. And yet such figures will always find a place in literature; and the doctrines of evolution, that the higher has risen up from the lower; that animal traits have been carried up and humanized, gives to such language a suggestiveness of which the world did not once dream.

In the light of evolution, Emanuel Swedenborg's doctrine of "Correspondence," formulated more than a hundred years ago,

takes on a deeper meaning. The courage of the lion, and the gentleness of the lamb, and the deceitfulness of the serpent, and the "dog returning to its vomit," and the "sow to its wallowing in the mire," become startling facts in man's upward or downward moving life. And just now Prof. Drummond comes along to tell us that the natural is but the lower side of the spiritual, and that one law runs through and conditions both. And hence we look out upon a vast process of this unfolding and upward-moving order of life; and man, and nations, and periods, represent successive, and sometimes alternating phases of the animal or the human.

But, whatever may be our views upon these things, one thing seems certain; and that is, that passing by the localisms and the peculiar phraseology, and the confessed mystery of much that is in the Bible, and entering as best we can into its spirit, and standing upon the higher plane, we come out into a great new world of light, and truth, and life. When we begin to think, as best we can, the thoughts of Jesus, and to feel and live his life, we come within the sweep of a great purpose and plan; we feel the presence and companionship, and inspiration of a great Life. And this is what we should try to do. Scientists come to think in the language of science. Astronomers think the facts of the universe as they are, and not as they appear to the eye; and so should we come to think the great truths of religion, of life and death, and of God's presence and purpose, of the ages to come, as Jesus thought them.

Let us in this spirit try to enter into some of the great thoughts of the Christ. And at first how strange and almost incredible they seem to be. A captious skepticism might say, they were the thoughts of an innocent fanatic, for there were no apparent probabilities that they could ever be realized. Jesus walked the earth homeless and almost friendless. The little Kingdom of Juda was hardly known in the great Roman Empire. He had neither money nor soldiers. His own people disowned him, and were planning for his death. There was no press to catch his words; he had no established schools, but went from place to place, teaching by the way, and followed by a few disciples picked up from the market, the custom-house, and from fishermen of the sea.

Upon what grounds could one, under such circumstances, suppose that he would have a continuous and an ever-increasing following? How was it that he could speak of himself as the

“good shepherd,” and say “I have other sheep, not of this fold; these also must I bring, and they shall hear my voice, and there shall be one shepherd and one fold.” How could one thus homeless and friendless, and poor and forsaken, and on his way to an ignominious death, aspire to the leadership, the headship of men? How predict a world-influence, and go on planning for the ages to come? What seeming assumption to institute a memorial of his own death? What seemingly wilder dream than to look out upon the divided and warring factions of mankind, and say, “they shall hear my voice,” and that there shall sometime be “one fold and one shepherd?” How strange to say that he would go away; that he must suffer and die, but that his life would rise up, and that he would come again? How strange that he should call himself the “Son of Man?”

Did this traveling preacher of Galilee know how much all these things meant? Did he know what it meant to project an influence that would live on through the changes of all time? Did he know what it meant to utter a voice that should be heard amidst all the errors and wrangling discords of men in all the centuries to come; a voice that should yet bring all into a sweet accord? Did he know what it meant to say that which could never be unsaid, never contradicted? Did he realize what it meant when he said, “Come unto me all ye that labor, and are heavy laden, and I will give you rest?” What it meant to give rest to even one soul, and how much more to give rest to all the troubled hearts of earth?

We know of the wars of Alexander and Cæsar, Charlemagne and Napoleon, but none of these great soldiers could conquer and rule a world. We admire the wisdom of Pythagoras and Plato, and the virtues of Socrates and Seneca, and Aurelius, but these great thinkers and moralists did not expect to establish unending empires of truth, and to unite all men in their systems of thought; and much less did they hope to win the love of all hearts. Indeed there was a kind of questioning uncertainty in much that they said, and even a doubt or despair of what was yet to be. This humble Galilean stands alone in all literature, in what he said of himself, and of God, and in what, with a confidence that never wavered, he essayed to do in the ages to come, even to “drawing all men unto himself,” and being at last the one shepherd who

should gather into one fold the scattered and divided millions of earth, and for this he gave his life.

O! I love to get close to his side, and try to think his great world-thoughts, and to feel the power of his life and love.

It was, perhaps, not strange that those who heard such words could not understand them; nor that they doubted his ability to do what he said. They saw only the present dark outlook of their day; their country ruled by the Cæsars, and all the world about them bowing at heathen altars. We can look back over eighteen centuries of history; we see the world of to-day, with its Christian temples, with its homes and schools, and industries, and peace; the world with its larger liberty and tenderer justice; and hence we have a little more faith. But somehow there were those in the days of Jesus who "heard his voice," and came into the little fold, and took up the line of his march and command, and somehow that life has never died out, and is filling the hearts of men to-day.

I am not dogmatizing, not bolstering up any pet theory, but looking at facts; and from facts would try to generalize and reach conclusions. I am not arguing any special theory of the person or the divinity of Christ, but looking at what he said, and at what the words uttered so long ago have come to be in the world of fact. And the more we look and think, the more wonderful does it all become. And we can hardly help asking how it has become? What was the inner consciousness of the Christ that he could say such things? Upon what great basic facts, and truths, and principles did he rest that he could feel so sure that his words could not fail?

It is not difficult to have confidence when one knows that he has the truth; it is easy to foresee the future when one stands at the centres of causation. It is very easy for the botanist to look upon a seed and say, that will be a pine tree, and that an oak; the pine and the oak are already in his hand, hid away in the seed; and the earth and the sun are waiting to help bring them forth. A naturalist can very easily say, looking upon an egg, this will be a blue bird, and this a robin; for they are already in the eggs, and the laws of life are waiting to clothe them in beauty, and send them forth to fly and sing. It is easy now for a mechanic to say, I will build an engine, and with a little water and fire I will draw a train carrying hundreds of tons. He knows the strength of

steel; he knows the expansive power of steam. And easy is it for the telegrapher to say, I will send a message across the ocean; he knows the cable is laid, and that some one is at the other end to interpret the touch upon the keys.

It would not have been difficult for a Homer to have said when the *Illiad* was composed, I have created a literature, and all coming ages will find in me a model; and so could Dante, and Shakespeare, and Goethe have said, we will take our place with Homer as the greatest world-poets of all time. When a Legendre formulated the axioms of mathematics, and unfolded these in a geometry, he could say, here is something for all ages, something that cannot be unsaid; and why? He was dealing with necessary truths; truths and reasonings that must appear the same to all minds. And when Phidias, and Angelo, and Raphaël, and Reuben made the marble speak and the canvas breathe, they could say, here is beauty, here is high art, here are models for the future; and standing back in the world of harmony, Beethoven and Mozart could say, we have touched the chords that will vibrate in the souls of men forever.

When Plato said, if there is any one thing of which I am more certain than another it is that I ought to be as noble as I can; he stood in the light of moral intuition, and spoke for all souls that feel the imperative in the world of right. When Epictetus refused to flee from Rome, and was told that he would be bound in chains, he said, you can bind my legs, but you cannot bind me; and when the officer said, I will cut your head off, his reply was, do you not know, that of all the heads in the world, mine is the one that cannot be cut off? He was standing away back in the forever free and undying life of the spirit. Not many men in Rome could have said that, because not many in that sensuous city knew the depths and possibilities of their own being, as did this poor deformed slave and philosopher. And why was it that Washington could lead his little army with bare and bleeding feet over the cold snow, in fighting for the independence of this land, and not be discouraged? He felt that he was one with God in defending liberty and right against oppression and wrong. And why can woman go down to the altars of maternity—to the very verge, where the gates of life and death swing both ways? They are borne in the arms of everlasting love, like the sun carrying the planets in his journey through the sky.

And now we may see how the Christ thought and felt. He

said, "the Spirit of the Lord is upon me; he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken hearted; to preach deliverance to the captives, and recovering of sight to them that are blind, and to set at liberty them that are bruised." He felt that he was "one with the Father," that "all power in heaven and earth" was given unto him; he felt that he was "the way, the truth, and the life." He stood at the great centres of life, of power; he saw all the mighty forces of the universe; saw the toiling forces that had worked their slow way up to man, and made man possible; he saw in man the germs of truth and beauty, and love and justice, waiting to be touched by the life from above; he saw the mighty power of God, which as a Holy Spirit of life, and truth, and love, was to be poured out like the sunlight and the air of heaven upon the world; he saw that truth was mightier than error, and life stronger than death, and hence he saw the unfolding and the fulfilling of the purposes of God.

Faith must have something upon which to stand; it is not vacuity, not emptiness, not fanaticism, but the vision and the realization of truth. When a naturalist sees the germ, he sees the coming flower and fruit; when an astronomer knows the laws and movements of the planets, he knows where they will be at any given time, and hence can foretell an eclipse; when an artist sees and feels beauty, he knows that others will see and feel the same; when a patriot feels the love of liberty and country, and goes forth to fight, he knows that he will not stand alone. And so the Christ, seeing the potential in man, and the real in God—seeing the good of all world's gathering under the law of love, could say of the ungathered souls of earth, "these also must I bring; they shall hear my voice, and there shall be one shepherd and one fold."

The trouble with men is that they have no faith, and the reason too often is that they are not in a position to have faith; they are not at one with God, and hence not in the line of life and power. Why could not Alexander and Napoleon foresee that they should rise to universal rule? They could not thus see because, in the nature of things, it could not be. They were working along the lines of ambition, of force, but when they were gone, other warriors would arise and their empires be scattered. The world can never be united by selfishness, by ambition for power; for these

generate antagonisms, and hence work their own destruction. But Jesus could say, "blessed are the peace-makers, for they shall inherit the earth;" for peace unites mankind, peace works good will, and hence conserves and grows by its own life. Wicked men have fear, but they have not faith; they know they are wrong, and wrong-doing does not give confidence; it cannot, for it is at cross purposes with the moral order of the universe; but when one comes into harmony with this order, then is he in the line of faith and power.

And here we may see the causes and the explanation of the divisions that are hindering and hurting the cause of religion. Rome and Greece had many Gods, but only one religion. Christianity has only one God, but many religions. Athens and Rome had their Pantheon, their temple for all their gods; but Christianity has no one temple large enough to hold the many sects into which it has been divided. And why has it been thus divided? Simply because men have failed to reach the universals of truth, and right, and love, and have built upon their little special conceptions. Romanism builds upon the universal, temporal and spiritual sovereignty and infallibility of the Pope, and all who are willing to bow down to these dogmas; to give up their reason and their liberty, and believe what they are told to believe, and do what they are told to do, can go to St. Peter's, or some other church of that faith. The English Church is built upon apostolic succession, and the union of church and state; and those who could not accept these dogmas, had to come out as Dissenters—as Congregationalists and Presbyterians. The faith or creed of the Catholic and the Orthodox Protestant Churches is substantially the same; but many could not accept the dogmas of the fall of man, and a penal atonement and endless punishment, and they had to dissent from the Dissenters, and have become the Liberal churches. The Presbyterian and Methodist churches were not broad enough to hold the views of Prof. Swing and myself, and we had to go out and become preachers to the increasing number of free but unchurched minds and hearts. Rev. Dr. Smith, the strongest Methodist preacher in Minnesota, has resigned his pulpit in St. Paul and established an independent church in that city; and so the leaven of truth is working everywhere.

The trouble is that men have mistaken the partial for the universal, and the transient for the permanent. They have sup-

posed that their conceptions of truth were final and exhaustive, and hence they are unwilling to admit change and growth. Religion to them is a gem or crystal, to be preserved and looked at, and not a seed to be planted and permitted to grow, just as the past has sought to make permanent the old ideas of slavery or despotism in the state. And God permits all these human weaknesses and errors in the slow evolution of liberty and love. But we can see the absence of a far-reaching and all-commanding faith in all these limited conceptions. Such a faith is not possible, because you cannot crowd the universals of truth and right into these partial and imperfect conceptions. The good Pope Leo thinks that Italy and all the governments and religions of Europe, that cannot accept his temporal and spiritual sovereignty, are enemies to religion. Not enemies to religion, a broader faith says, but opposed to that conception of religion. The Tory party in England thinks that all who are opposed to the union of church and state are enemies to both. Not enemies to either, a greater faith says, but opposed to that form of both. Orthodoxy thinks that Andover and all the progressive thinkers of the age are enemies to religion. Not enemies to religion, the larger faith says, but opposed to the errors that have been taught in the name of religion; and for the love of religion trying to teach the truth as it is; the truth that will arrest doubt and lead to faith.

Jesus stood at the great centres; he saw the universals, and hence when the disciples said, "Master, we saw some casting out devils in thy name, and we forbade them, because they walked not with us." Jesus said, "forbid them not, for they that are not against us, are on our side." That was the broader conception of the universal, that recognized the true and the good wherever found. But "our side," with a partisan democrat or republican, means our party; "our side," to a statesman, means the country; to a jurist, it means the side of justice; to a philosopher, it means truth; to a scientist, it means a fact. To Jesus, the Christ, "our side" meant all truth, all justice, all beauty and love in heaven and on earth. He was "the Son of Man," and stood for humanity; he was the "Son of God," and stood for all that is divine.

Into this vast unity the Christ is lifting and gathering the scattered millions of earth. Two hundred years ago it was a high crime for a priest to enter England or Ireland; now Queen Victoria sends an embassy to honor the Jubilee of Leo, and thus

recognizes that there is good in Romanism; and sometime Romanism will confess the debt that the world owes to Protestantism; and sometime piety will be larger than Presbyterianism and Methodism, and Orthodoxy will acknowledge the indebtedness of truth to those it has called heretics and infidels. In this week of prayer all Christians have been saying, "thy kingdom come;" but with some it meant let Romanism prevail; and with others it meant, let Romanism perish, and Protestantism triumph; and with others it meant, Lord put thy hand upon Andover, or shut the mouths of the Unitarians and Universalists. Sometime we shall be willing for God's Kingdom to come in his way; and that his sheep, of whatever fold, may be gathered into the "one fold" of the divine love and justice; of the Fatherhood of God, and the brotherhood of man.

The Universal includes the particular, and the Good Shepherd calls each soul by its own name. O! it was many years ago, when ignorant of theology, and when, looking up to the sky, I knew not the name of one star, that he called me, and somehow I "knew his voice," and he has been my joy and my song in sickness and sorrow, and he will journey with me till the golden gates open and the ineffable glory is revealed. And he is calling now; calling you; calling away from sin; calling the wanderer home; calling from the loneliness and sadness of doubt, to the fellowship and peace, and joy of life now and life forever.

Looking thus from the hopeful side of things, life, with all its hardships, and troubles, and sorrows, is a blessing; and our world with all its volcanos and earthquakes; its burning heat, its freezing cold, its drougths, and floods, and storms, is a good world—a good world to bring out the strong and the tender qualities of mind and heart; a good world to make heroes and philanthropists. And with a rational theology to interpret its meanings, such a world and such a life lead on to the hope of that which is better.

But in such a world and life it is hard for man to stand alone. He needs the supports of association; he needs the companionships, the friendships, and the helpful sympathies of his fellow beings. And beyond these he needs the fellowships of the unseen world; the consciousness of the ever-present care and keeping of some power greater than himself. And this is the blessed thought of the text, that there is over all our world, and over each life, however little, or low, or poor—fainting and falling by the way, and wandering, it may be alone—the sympathy of God revealed in the Christ, “the good shepherd,” who goes out into the mountains of temptation, and darkness, and sin, to find and bring back the lost.

Such a thought does not stand alone, but is a part of, and finds support in all the analogies of the great natural order. Nature nourishes all the forms of life; carries them upon her bosom, ministers to them by chemical and vital affinities; waters them with her dews and rain; nestles them in the warm light of the sun, and fans them in the gentle breeze. But nature looks to strength, as well as tenderness and beauty; and hence she rocks the cradles of the plant and tree world in the storm, and pushes them out in the cold, and covers them with the snow.

In the world of life below man there is an instinctive care for the young. Birds and animals will fight for their nests and dens; they feed and care for their offspring, and will die for their defense. And when we come to the higher plane of man's life these lower instincts become rational sentiments; fathers and mothers build homes, and plan, and work, and suffer for their children, that they may grow up in strength and beauty, and become wise and good in the world. And if one is weak in body, or slow in mind, or inclined to go in wrong ways, upon that one is bestowed the more needed thought and care. And if one goes away and falls under temptation, and sinks low in sin, and is cast out and forgotten by the world, he still lives in a father's and a

mother's love; the love that never dies. And all this leads us up to the thought of a heavenly Father, who "sends his rain upon the just and the unjust;" whose love came forth in Christ, who as the "good shepherd gave his life for the sheep."

But man is a being of many needs; and hence in caring for such a life manifold provisions and institutions are necessary. And for his personal development, man must take a large part of this care upon himself. And hence whilst the divine compassion is ever near, man is pushed out upon his own resources and efforts to surround himself with all the needed and helpful associations and institutions for his own best being.

We have said that is hard for any life to stand alone; and hence the first need of every life is that of a home. The helpless child-life of a human being extends over years, and beyond these are the added years of training—of school, and learning to work, before going out into the larger world-home of men and women. And in caring for a world of such beings, God instituted the marriage relation, in which children should be born, not of passion and promiscuity, but under the sheltering care of love and a recognized parentage. The home is the fold where the "good shepherd" gathers the lambs; and looking upon these, Jesus said, "suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven." And that divine compassion must look with sorrow upon the sin and neglect of a city like this, that permits nearly a thousand little boys to go behind the iron bars of a jail every year; and upon the loose marriage relations that keep our courts full of suits for divorce. Alas, the little ones that wander alone, and faint and fall by the way, the ungathered lambs "without a shepherd." Let us rejoice that our city and state are beginning to feel the shame and sorrow of all this; and that we are planning to care for these neglected children.

There are thousands of young men and women in our city who have left their homes in other places to study, or to work in our midst. They are followed by the prayers of fathers and mothers as they walk these crowded streets; and they are watched by the angels as their feet go near the downward paths; and O! there should be for them the open doors of other homes here; and the welcome of other mothers, and sisters, and brothers. You know not what good you may thus do. I stood by the coffin of one mother

who came here in an early day—came from a distant land; and her motherly heart went out in sympathy for young men away from home, and she welcomed them to her own door; and when the angels came and carried her up to the home above, these young men—no longer young, but strong men in business, and having homes and families of their own, gathered as mourners about that coffin. And young men and women in our city should seek the sheltering care of friendly firesides, and they should cherish the memory and love of the dear ones far away.

Man needs not only the shelter of the home—a fire, a table, a pillow, and the companionships of the family; he needs also a place in the larger world-fold of mankind. He needs a place and a part in the work of the world; he needs the associations and friendships of labor, of trade, of commerce, of learning, of art, and music, and literature. And such companionships imply and must rest upon reciprocity. There must be a mutual giving and receiving. Each one must contribute something to the common stock or wealth of the whole. And the fact that one takes his place in a vast working world is a help to himself and to others. Man cannot stand alone; the individual cannot do all the work of a large life; it can be done only by the divisions of labor; and the vast interdependencies of man upon man, and nation upon nation, tend to develop the friendships and faith of man in man. The world always welcomes willing and capable workers; always welcomes truth and honesty and all the noble qualities; and in this way great community interests are conserved. In this way liberty and justice are possible in the state; in this way the world can have the wealth of beauty and song, and learned lawyers and jurists, and preachers and divines, and scholars.

For one not to have some place in the great work of his world, is to stand alone; to be without companionships, and common life-interests, and pursuits, and hopes. And hence it is that idleness is dangerous to morals. And when one leaves, or refuses to enter the great fold of human toil and sympathy and welfare, and then joins the destructive spirits of like feelings, and becomes an enemy to society, he places himself still farther away from helpful human relations; he becomes a social outcast, and flees from the face of his fellow men. This is the sad life of the criminal, and of those who disregard, and at last openly defy the laws of temperance and purity. But for even these the Christ had an open heart of pity;

he received the despised and fallen, and on the Cross spoke tenderly to the dying thief. And society must yet know more of this forgiving and receiving spirit; must take upon its sympathies and care the lives of the fallen. Criminals must be restrained, and even punished; but we have yet to study crime as a disease to be treated; and if possible, by moral and physical sanitary methods, cured. What on earth can be more pitiful than to cast out these diseased fellow beings, or shut them up under conditions that would imperil even the morally sane. Jesus received the children; nor did he cast off the fallen; and in this he is the example of what religion is yet to be, and do in our poor, sick world.

And beyond the sheltering, loving home, and a place in the world of work, man needs the larger home and world-feeling of a country; a flag; a government of which he is a part, and under whose protection he lives, and for whose support he is pledged. And thus man stands not alone, but within the great sheltering fold of the larger sympathy and support of a common humanity.

But in God's plan for the care of a world man needs something more; he needs a church; a religious home. A home for the spirit. When Jesus looked out upon the ungathered multitudes of that day there was little of refined home-life; there was not much related industry; there were no public schools; no press or rapid travel as conditions of a large social intercourse; and Judea was a subdued province of a powerful military empire. There was an ancient church, and a formal religion; but there was no great, generous, loving, spiritual, worshipful home for the souls of the people. There was, it is true, the centralized religious home-feeling for their loved Jerusalem; but it had ceased to be a "house of prayer," and had become "a den of thieves;" a religion of rigorous exactions in the forms of sacrifice, and of loud professions; but not a religion of justice, and love, and humanity. And when Jesus saw the multitudes wandering without a shepherd, and fainting by the way, and no tender voice or sheltering fold to welcome and gather them in, his great heart was moved with compassion.

And do we, my friends, realize how many there are all about us to-day who have no religious home? And have we thought what it means; what it means for individuals and families to thus stand out alone amidst all the doubts, and temptations, and trials, and sins of such a world as this? In this land, every man has a

country; every child has a school; nearly every one has some place that he calls home, and some place and part in the work of the world; but nearly one-half of the sixty million people of this land have no church-home to which they go on the Sabbath day. No religious teacher to whom they look for guidance; no pastor's familiar voice and friendly presence in the sick room, and in the solemn hour of death; no voice of sacred song; no altar of prayer; no gathering of sympathetic souls in the great congregation.

There are plenty of church organizations, of sects, all the way from Romanism down through the many divisions of Protestantism; but where is there a church of humanity? A church as large and loving as the heart of Jesus Christ, and as broad as the thoughts and the needs of all souls; a church to which man, as man, can go and feel an assured welcome? He will be welcomed to the Catholics, if he will become a Catholic; and the Methodists, and Presbyterians, and Baptists are glad to have any one come into their special folds; but that means to accept their peculiar beliefs; to believe in election and reprobation, or to consent to be put under the water, or say you believe the twenty-four "articles of religion."

But it may be asked, can you have a church without agreements; without a creed, and forms of worship? Certainly there must be something in common to hold people together; and some form of service. But there are great beliefs, and needs, and longings, common to the human mind and heart. All believe in some power higher than themselves; all believe in right, and in the law of love, whether they live up to that belief or not; all feel the need of sympathy and help; all have to die, and to all there is at least some hope of a future life; and these common beliefs, and sympathies, and hopes, should be cherished and encouraged in a common faith and worship. But sectarianism has emphasized scholastic forms of special beliefs—as the Trinity, the fall of man, a substitutional atonement, and endless punishment; and has specialized these again as the basis of denominations; and hence it is not enough for one to have faith or confidence in the good—in a heavenly Father; and a desire to be, and do right; not enough to desire to be a Christian in the spiritual sense of that term; to have the loving mind of Christ, he must become a Catholic, a Methodist, a Presbyterian or Baptist.

We are saying nothing against Catholic or Protestant; the People's Pulpit recognizes the good in all, and the good that all

are doing; and if all minds and hearts could find a church-home in any or all of these; could accept their creeds and go with them, then there would not be this large number of ungathered souls. But all cannot do this, and the further trouble is that these churches have closed the door against such; and what seems worse still, have closed the door against progress, or the growth of ideas. The forms of doctrine, as they hold them, took shaping in the controversies of hundreds of years ago, and crystalized around denominational leaders; and to each sect these are final. Luther believed for Lutherans, and Calvin for Presbyterians, and Wesley for Methodists; and the Pope tells Catholics what they must believe.

I am not making complaints, but stating facts that lead up to and bear upon the question of the unchurched, the ungathered millions of this land; and if Jesus were on earth to-day his heart would turn to these homeless souls. In spirit the Christ is in the world, and he is preparing the way for a great church of humanity, so large and loving that there will be room for all; for those of little or much faith, and of different beliefs; room in the great law of love, for all to live and grow, and try to do good. A church of the spirit, a church of life, of conduct, of experience, of character, of song, and worship, and hope; a people's church. Call it what you will; it is coming, and may God hasten its appearance.

But can all these many beliefs and unbeliefs live together in peace? Certainly they can, when a church is not based upon credal tests, and is large enough to hold the thinking of all its children, and when in the love of truth each respects the beliefs and feelings of the other. We have here in our church, Catholics and Episcopalians, and Baptists, and Skeptics, and everything else, but hypocrites—they belong where minds are put under pressure, and ostracised because of honest opinions. And yet we live in peace: and why? "We think and let think;" we are all trying to live in the spirit, the love of truth; to build up, and not to tear down; and we find that the world of truth is very large; that different minds see it in different forms; and hence when we come to its great feast there is something, and more than enough for each one, and each is glad when the other rises up refreshed and strengthened. We find that religion is a great life of experience, of the sentiments, of the conscience, of duty, of trust, of hope, of

love to God and man; and souls are rising out of doubt into faith, and are coming to the rest, and joy, and peace of religion.

There is in our country a vast outside church; an unnamed brotherhood of seekers after truth and God. They can hardly be gathered into the Orthodox churches; you have to begin in childhood to do that, and then it is hard work to hold them to all the old beliefs; and for all these ungathered ones there ought to be a great church home; a church of the living truth of to-day; a church of reason, of spirit, of life, of power; not a church of negatives; not a debating society; not a cold lectureship, but a church of song and prayer, and religious joy and hope; a home for weary souls; and not for the intellectual, and the rich, and the good alone; but a church to gather in the poor, and the wandering, and the tempted, and fallen, and sinful.

Many all about us have fallen into a kind of religious despair; they have no church-home; they are confused and bewildered by the multiplicity of sects and beliefs; they know not where to go, or what to do. Many of these have settled down into indifference, and others are journeying along alone without the joy and companionship of souls, and the help and inspiration of worship on the holy day. They think of coming age; they think of sickness and death, but they are alone, and there is no loneliness like soul-loneliness; and there is no joy like the communion of soul with soul, and the soul with God; and into this great and blessed communion of souls the Savior longs to see all these lonely ones gathered, and in his name and love we are trying here to build up a home for souls; a great fellowship of truth, of friendship, of human and divine sympathies, and loves and hopes.

In the nearly eight years we have been together in this church not less than a hundred thousand strangers have passed through our doors—have worshiped with us, and gone to their homes in every city and state in the country. Chicago is a great resting place between the oceans; a great gate-way of influence for good or evil. O! I only hope that each one of all these souls received some impression for good; carried away some thought or word, or inspiration of song or prayer, to make life better and richer. We need here, more than in almost any other church in the city, the spirit of friendship, of love, of brotherhood, and the presence and power of God, to help all these lives.

Of all the churches I attended in Europe, and of the many

services and sermons and great choirs I heard, one thing took hold of me most, and that was the warm-hearted interest in strangers of the usher who seated our company in Mr. Spurgeon's church. I can see him yet, a plain, whole-hearted man. And they all seemed to be alike; to be full of love, for the congregation was shaking hands with each other all over the house, before and after the service, and everybody seemed happy. You may call it what you will—I call it religion; but it is certain they had something that made everybody feel welcome and glad to be there. That is one part of a church home. O! how much there is in friendship; in love. Rev. Dr. Reid tells the story that when his father came to New York, a stranger, many years ago, he went round to several churches, but no one spoke to him; then he went to the John Street Methodist Church, and one of the class leaders shook hands with him, and the Doctor says that shake of the hand has gone on shaking for three generations, and brought thousands into the Methodist fold.

We all need the generous appreciation, and sympathy, and love of other hearts. The poor and the sinful were somehow drawn to Jesus; they felt the touch of his great human and divine love. O! may souls be drawn to us, and drawn to Christ here; and may this be a happy church home till we all clasp hands in the happier world above.

[*Sunday, Jan. 22d, 1888.*]

THE RELIGIOUS LIFE.

That which is born of the flesh, is flesh; and that which is born of the spirit, is spirit. Marvel not that I said unto thee, ye must be born again.

John iii: 6-7.

Science recognizes two states or orders of existence. These are the mineral world and the world of life. In its broadest classification it includes under the term mineral all the unorganized substances—as the metals, and rocks, and soils, and air, and water. Under the term life it includes all that has organization, from the lowest vegetable to the highest animal structure.

Beyond this dividing line science carries its analysis and classification farther, and gives us the different kinds of minerals and the different orders of life, but in neither field does it pretend to know or say what either matter or life is. All this unthinkable quantity of matter or world-stuff may be analyzed into a few primary elements or gases, such as oxygen, and hydrogen, and nitrogen, and carbon, which in various proportions combine to form the solid earth, and the sea, and the invisible air. But all these terms are but names of elemental substances, of whose ultimate essences science cannot form even the remotest conception. And such a limitation was the hardest thing for me to submit to. I was told that the proper place to begin the study of geology was back in the nebular hypothesis of astronomy, and even that had to be accepted as hypothetical, as probable, and not as a verified or even verifiable fact. But standing back in this supposed nebulous condition of matter, and mentally watching it revolving about an axis, and cooling by radiation, and condensing as it cooled until the centrifugal overcame the centripetal attraction, and rings of molten matter were thrown off, one could watch these as they in turn cooled and threw off smaller bodies to become satellites, and then when the body that was to become our earth had thrown off its moon, and had cooled and hardened into an igneous crust of

rock, then one was at the beginning of geology, and could study the different ages in succession; and it seemed to me like a good beginning.

But asking what all these elements are, what is earth, what is clay, what is iron, what are air and water, they said: "O, you must study chemistry." And so I plunged into chemistry, and soon learned in what proportions oxygen and nitrogen combined to make air, and the proportions of oxygen and hydrogen in water, and so on. And all this was wonderfully gratifying, and even exciting. But then I asked what are these elements; what is oxygen, what is hydrogen? "O, these are ultimate elements." Well, what is an ultimate element? "It is a simple substance." Well, what is a simple substance? "It is an ultimate element." But what is it? "It is that which chemical analysis cannot analyze." That was very plain, but it drew the boundary line of the knowable far on this side of the last and greatest facts. And there it remains, and will remain. We come up to this line and try to look over, but we can not cross over and enter into the secret chambers of this vast and lifeless mineral realm.

When we come to the world of life, science has seemingly settled one thing; that life can come only from life. But what life is, is just as great, but perhaps no greater a mystery than what matter is. But there is this strange fact, that life has the power to take hold of the lifeless, and to transform the dead crystal into the living cell, to carry the inorganic substances up into the manifold forms of organized structures in the vegetable and animal worlds. And the deeper mystery is in the profound fact, that in its inscrutable essence, life is an entity; a something that has its own existence and laws, and its own finer interior world from which it comes forth to assume all these many forms. And whilst in chemistry we come to ultimate elements, and speak of hypothetical atoms, this strange life-power takes hold of all these and moulds and shapes them for its own uses. When we pause to think and to examine the various life structures, we find that every chemical element has been seized and laid under contribution. These elements exist in lifeless gases, or crystallizations; and left to themselves would so remain. They have no power to transcend the laws of their own existence; and it is only when they are touched by the higher powers of life that they take shape in cell structures and bodies.

And thus everything that we study from the outside retreats inwardly; the mineral world that exists about us in the grossest forms of solids and fluids goes back into gases; and within and back of these, is the finer world of life, that by its own vital chemistries weaves or builds these elements into the forms of plants and trees and animals and man. Worlds are lying within worlds all about us. And man is within himself a microcosm; a little world into which are gathered parts of all the elements and forces and powers of the universe. His body is taken from the mineral world, is a part of it, lives in it, and goes back at last to the dust from which it came. The life that is within man—that reached forth and seized these elements and fashioned them into his wonderful organism of beauty and use and exquisite senses, as a house or home for the mind, is a part of the universal life, and the reason, the spirit, the love, the justice in man, is a part of the universal reason, the universal love and justice. Man is related to the infinite; he is by creation the offspring of God, his heredity is from God.

From such general facts and reflections as these we may now pass on more naturally, and with a better understanding, to a study of the religious life of man. And from such a standpoint we at once see that the subject is very large, large as the microcosmic, the all-relating and related life and being of man himself. It is related to the lower and the higher natural in man, to body, mind, and spirit, and it is related to the lower and the higher natural in nature, and God; and hence finds its first and greatest fact in the laws of heredity and generation.

“That which is born of the flesh, is flesh; and that which is born of the spirit, is spirit.” The unseen world of life, as it comes under our observation in its material forms, is projected upon higher and lower planes, as the higher and lower in the vegetable and animal kingdom. And upon these planes each form of life has the power to preserve and reproduce itself, and to this law of being it strictly and persistently adheres. “That which is born of the flesh, is flesh;” that is, the same in kind is reproduced. And that law descends to the lowest animal and vegetable birth or growth, and it rises to the highest realm of spirit; “that which is born of spirit, is spirit.” And it is one of the remarkable facts in nature how this law moves along from age to age. Each form of life “has its seed in itself,” and goes on reproducing its kind. The

oak reproduces the oak, the pine, the pine; the wheat, the corn, the clover, fruits and vegetables, each maintaining its peculiar form and qualities, and yet all these are taken from the common mineral stores. And so of animal life, each maintains its peculiar typical identity, and from the same food come the different forms and kinds of flesh and covering of the ox, the deer, the sheep and the birds that fly in the air.

So far as we know, these lower forms of life are self-limited; they cannot transcend their ordinary plane, and under favorable environments, all their possibilities are unfolded. The vegetable responds to the higher culture of man, and improves up to the limit of its kind. The wild orange becomes sweet, and the wild rose reveals a richer beauty and a finer odor, but culture cannot take them beyond their plane. The higher animals respond to the call of man; they become gentle and often strangely imitative, but the limit is soon reached, and what improvement is possible, is not in the form of spontaneity or self-culture, but is dependent on influences from without.

But man is a being of manifold nature and capacities. His life is projected upon many planes, and hence he may, and does live many different though related forms of life. He has in common with all animals, a flesh existence; he has many possible forms of animal life, and many of mental and spiritual life; and as the coming into these may be called a birth, it is said of man alone that he "must be born again." Such a fact could not be so largely predicated of any life below man, for all such lives are self-limited, and hence cannot be born into something higher. But so manifold are the germinal capacities of this higher being who has his heredity directly from God, that he carries enfolded within himself many possible lives, and hence may "be born again" and again, for his wonderful nature opens up to the infinite.

Human bodies are born of human bodies, and hence inherit their properties and capacities and needs. These may be improved by culture, but the first birth carries with it, germinally, all the possibilities of the physical being; and being physical, they are self-limited, and hence the body can attain only a certain height and size and strength; it is conditioned within certain variable but near limits of continuance in life before it is worn out by age or disease. But there are, even in this body-

life, stages of development that are beautiful to behold, as the birth or unfolding into higher powers of youth, and manhood, and womanhood; and when we come to the mind-life, and the heart-life, there may be and are many births, births into the realizations of new capacities, new experiences, and new joys, and sorrows, and hopes.

But these new births of mind and heart are not uncaused, and they are clearly within the laws of their own genesis. Truth is born of truth, beauty is born of beauty, love of love, courage of courage, justice of justice. The truth of pure reason comes to the germinal or latent reason within the mind, and broods over it, and leads it forth into the vast world of necessary truths, and of thought as thought; and then you have the child, and youth, and man in mathematics and logic. And the truths of philosophy come to the speculative reason, and philosophers are born; and the world of harmony sings over the soul, and it awakens to song; and beauty touches the æsthetic sense, and artists are born; and at the call of a country and at the sight of a flag in danger the patriotism in thousands of hearts is quickened into life, and from fields, and shops, and counters, and desks, and schools an army comes forth— young men are born into soldiers in a day. And the dream of love comes to the young heart, and is answered by speaking eyes and blushing cheeks, and the drudgery of toil is forgotten, and the cabin is a palace, and even the light of the sun seems new; and then a little life comes to the home, and another new world is revealed. And then the silent angel comes and carries away that little life, and through the blinding tears the far off shores are seen, and out of a great sorrow is born a new hope. Time touches the face of the bride of many years ago, and it is more to the eyes of love than it was in the days of youth, and the wrinkled hand of a mother is dearer upon the brow than crowns of gold or all else but the touch of God. New births into new worlds are all these.

Like begets like, "flesh is born of flesh," truth is born of truth, love of love, right of right, and spirit is born of spirit. And this brings us to the most vital truth of religion—that the spirit of man may be "born again;" "born of the spirit," born of God, and come into the new life of love, and peace, and joy, and hope. That is the deepest center and life of religion, and it is possible because man at center, man in the deepest essence of his being is a spirit. He has something in common with God, something like

God, and hence he can hear the voice of God, and receive the life of God. This spirit life in man may be related to the senses, and receive impressions from them. It is related to the rational faculties, and hence may perceive the divine in reason. It is related to conscience and the moral nature, and hence perceives right and duty. But its special power seems to be to perceive God, to know God; the intuitive vision of the divine; and the highest offices of the church, of song and prayer, are to lead up to this new life of the spirit where it is born or receives the conscious life of God, and lives in that life as a holy communion of truth with truth, of life with life, of love with love. That is what Jesus meant by the "kingdom of heaven within;" that is what He meant when He said: "I will dwell in you, and ye shall dwell in Me." O! blessed consciousness, blessed vision of the universal reason, the universal justice, and love, and life; blessed knowledge and experience of life in God.

And now we may from such a height look down and see the world of life rising above the mineral world, and the animal rising above the vegetable, and man standing at the head of all and gathering all up into himself, and then transcending all in the powers of mind and in the special powers of the spirit that relate him to the infinite. And looking thus at man we may see the animal, the intellectual, the moral, and the spiritual planes of his being. His natural birth gives him his place at the head of the animal creation with his higher endowments of mental powers, and he has to labor for the larger needs of his finer organism, and in providing for these — building houses, weaving garments, and preparing food, — the mind is called into active exercise. Here is the common field of labor and business. But if life have no higher end than to feed and clothe a perishing body, it might as well not have been. And hence we may see the deeper meaning of the words of Jesus: "Man shall not live by bread alone;" and of St. Paul: "If ye live after the flesh, ye shall die." The flesh-life is conditioned in the perishing — it goes back to dust; but it serves as a scaffolding to build the enduring life of mind and spirit.

It is upon this plane that we find the common intellectual and moral life of mankind. The mind is first exercised in the knowledge necessary to labor, and that field has wonderfully enlarged in our century of inventions, and the uses of chemistry and machinery. Ours is a utilitarian age, and the study of our

time finds its largest pecuniary rewards in this field. Beyond these are the studies for accomplishment and for the sake of knowledge, or for the love of truth. In the natural order of development, all this work and study should be a part of the religious life, and in general it is; but it is not necessarily so, for many use their powers in this field for purely selfish and ambitious ends. They seek knowledge because it gives them power, and they desire power to over-reach their fellow beings in the struggle for gain.

It is upon this plane also that we find morality, truth and honesty in business; and these are necessary parts of a religious life, but their recognition and use in society are not necessarily religious. The essential question of motive comes in. Society sees that these virtues are necessary to the social and business world. It cannot succeed without them. But do men love truth and honesty as such and for their own sake, or is it the success or the results that they love; and do they use these simply to reach that end? Do they feel the sense of duty? Do they love right because it is right? One may tell the truth and be honest in some things in order to deceive and defraud in others. Undisguised falsehood and dishonesty cannot succeed, and hence men often assume to be what in motive or intention they are not. And here we may see the force of our Savior's warnings against hypocrisy, for in the realm of spirit and personal consciousness, what one really intends to be is what he is; and when the disguises and outer appearances are all stripped away and the undressed spirit stands revealed, many will be found better and others worse than they appeared in the transactional life of the body.

And now we are at a point to understand what the religious life really is. It has two spheres, the lower and the upper, or the human and the divine. When that part of conscience or the spiritual nature of man that looks earthward, looks down upon all human relations and duties, is illumined, is quickened, is lifted up into supremacy so that one loves truth, and purity, and right, loves his fellow beings, loves duty, delights in doing good and in the welfare of others, he has a human religion. And this is a great thing, it is far more than a conventional and selfish morality, it is religion in that part of our being that looks manward.

But there is an upper sphere, an upward looking side of the spiritual nature of man, a God-ward side that looks to the divine. This is the sphere in which occur the profounder experiences of the religious life. Here the soul comes into communion with God. The Holy Spirit comes to the inner sanctuary where dwells the spiritual in man, the Holy Spirit broods over this, waits and knocks and calls at the door of the human spirit, and when the soul, in the depth of its inner being, hears that voice and opens the door, consents to admit the heavenly Presence, then a union occurs, a holy life is born within, the spirit of man is filled with the spirit of God, and the soul cries "Abba, Father," the filial instinct or sentiment is realized, and man feels that he has a new life, that he is the child of God. Then he has a conscience towards God and man, and this new life, this divine love, quickens and intensifies and sanctifies all the lower relations and loves of earth, and the soul lives and walks in the life of heaven.

This is not imagination, it is not speculation, it is fact, it is the experience of millions on earth to-day. It is the blessed privilege of all. But it may be asked, how is this new life to be reached? Not by ignoring the human side of religion, but by yielding to its calls and duties. All the lower experiences of love and right look to and lead on to the higher. But is it not enough to rest in these, to rest in the common duties and moralities of mankind. These are all good and helpful; but they stop short of the higher life of the spirit in its conscious communion with God. There is a measure of this life with all souls, that is, the spiritual nature is an essential part of man; each one is conscious of a something higher within, and the presence of the Holy Spirit is at times felt by all; but the wicked man says, not now, go thy way, I will live a little longer in sin; the moral man says, I will try to do right to my fellow men, I will attend church and support religion; but I will not open my soul to the upper world, I will not pray, nor make any profession of trying to be religious, or to walk with God. The philosophical mind delights in speculations, or would see all the reasons of things; and God loves the honest and the truthful, and loves the rational mind, but it is to the penitent trusting and consecrated soul; the soul that hungers and thirsts after righteousness that the divine life is most fully revealed.

Not to the proud, not to the self-willed and self-seeking, but to the humble, the obedient, the trusting, the loving heart is God

most consciously present. O! how many praying mothers walk with God from day to day, whilst questioning and doubting philosophers and scientists are asking, Where is God? Lo, He is in this and every place, but they know it not. But heart knows heart, love knows love, and love finds God.

Our rational age must have a reasonable religion, a religion that is not contrary to reason, and the age of science demands the verifiable and the practical in religion, and hence the pulpit of our time has to deal with all phases of facts and thought, and has to remove much that stands in the way of faith. But the greatest need of all hearts is the life of God within, the love that "casts out fear," and the "hope that maketh not ashamed, because the love of God is shed abroad in the heart by the Holy Spirit." That gives assurance — the assurance of a conscious life. It does not explain all mystery, but it does lift the soul above doubt as to the presence and the love of God in the heart, and it makes real and living the hope of the life to come, for the soul that knows the love of God has eternal life now.

O friends! the religious life is more than a theory, more than a form; it is a blessed experience, a glad consecration, a holy communion of the soul with God. It is coming into the life of God, and, like the Christ, entering into the great suffering life of humanity, into the sufferings of love to save, into all cross-bearing and burden-bearing, to do good. O! how sad to live in sin, how sad to live only in the flesh, in the perishing; to live down below the great births into higher truth, into the higher experiences, and joys, and hopes of the spirit. If to you has come any measure of trust, of hope, of the divine life in the soul, cherish it, keep it. "Grieve not the Holy Spirit" that comes to lead you, to help you, but follow that blessed leading in every call of duty, in the loving obedience that waits to do the divine will, and that life will grow brighter and shine more and more until the perfect day. If you have never sought to enter into this new life, go alone in prayer, and ask God to take your sins away and to give you a new heart, and in His way that prayer will be answered. It was said of Saul, "behold, he prayeth," and the angels of light hastened to his side, and the scales fell from his eyes. And so will it be in some way with every soul that asks — it shall receive. And then in this new life of the spirit go work, and sing, and rejoice, and suffer, till from some Mount Pisga's lofty height you drop this robe of flesh and fly away to be at rest.

[*Sunday, Jan. 29, 1888.*]

THE CONTINUITY OF LIFE.

For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.

2d Cor. v: 1.

The faith of man in the natural was never so firmly established as it is to-day. And never before was man's knowledge of the natural so extended and accurate. It follows, therefore, that in the natural at least, knowledge and faith are not antagonistic, but mutually supportive; that the more one knows, the more will he believe. Such a fact is both suggestive and hopeful. It says that the final foundations of truth are secure; and that when these are reached knowledge and belief will not be contradictory in the realm of the higher natural, or of religion.

But this larger faith in nature was not reached in a day, but has come within the last few centuries of man's life on earth. Nor could such a faith come before the knowledge of natural law had prepared the way and made it possible. And in this preparation the pagan gods of the sea and the earth and in the air had to give place before a few simple natural laws. And not only these, but the theories of the creation and of the earth and the sun, held by the Church, had to be swept aside to make room for the new astronomy. In the conflict Galileo was imprisoned, and his books condemned, and poor Bruno was burned at the stake. But the faith of fact triumphed at last, as it ever will, over the faith of authority.

It is a singular fact, that just at the time when faith in the natural is the greatest, faith in the old conception of the supernatural should be the least. The explanation is, that man finding the natural order to be so universal, and so continuous, cannot so easily believe in any violent infractions of that order. The more he believes in the natural, the harder is it for him to believe in the

unnatural. And as in the larger liberty of the present the faith of authority, if it contradict reason, counts for nothing with intelligent minds; our age is beginning to ask if there is not a place in the great natural order for religion? And if the truths of religion are not, after all, a part of that order? And if it be found that this is true; and that the lower and the higher natural are but the upper and the under sides of the same thing, or of the large whole, then religion will take its place in the world of the higher natural; and knowledge and faith will not antagonize, but supplement on the other in religion, as in the knowledge of nature. Then the more one knows of nature, the more will he believe in religion. That we are on our way to this, and approaching it rapidly, is my firm conviction.

In the discourse of last Sunday we sought to show that man being microcosmic in his nature, or uniting in himself something of all the lower and the higher, it is possible for him to pass through successive births or unfoldings along the lines of intellect and spirit to the conscious realization of the life of God. But does this wonderful being reach in this life the ultimate limit of his possibilities, or is there something in his nature that is a prophecy of another and greater birth into a still higher state of being? Is death the end or the beginning? Is man to be carried over and beyond the last dreaded change—that stress-point of supposed danger called death?

The great religions of the world with one accord answer yes. The Brahman, the Buddhist, the Confucian, the Jewish, and Christian religions all believe in some form of a continued existence. It is an almost necessary postulate of religion; and it is scarcely less of every high form of philosophy. But will that form of knowledge called science, that has given man such unbounded faith in the natural, cut off faith in the continuity of his own existence? The more man knows of nature, the more he believes in the natural. But must this law be reversed so that the more he knows of himself as a part of this natural, the less will he believe in his own possibilities? It may be confessed that in some quarters doubt has arisen. But this phase of the subject is almost new in the present science of the world, and the tendencies seem now to be almost wholly in the direction of a greater faith.

All the objections or difficulties from a scientific standpoint may be reduced to one, and that one is not found in science proper, but

in a theory. All scientists recognize the two states of existence known as the mineral world and the world of life. Between these there is a sharp, differentiating line. In the mineral world the crystal is the unit; in the life world the cell is the unit. Minerals exist in simples and compounds, in gases, liquids, and solids, and as such they are destitute of life. They appear as crystals, but not as cells and in cell structures or organisms. And so well is this understood that any and every scientist coming to a fossil or any form revealing the cell structure will say without hesitation, that was the work of life.

Now, the bottom question is this: How did the mineral world become the life world? How did the crystal become the cell? How did the inorganic become the organic? The material school of scientists are quite willing to admit the eternity of the mineral world and to endow it with the potencies of life, but they are not so willing to admit the eternity of life. And hence they assume that somehow the life world arose out of the mineral world, the organic out of the inorganic. And hence they make life a result of an organism, and not the organism the result of life, and upon this hypothesis they argue that when the organism that produced the life is dissolved the life itself ceases to exist. And this is the one and only real difficulty they urge against the continuity of man's existence.

And if we admit this theory of the origin of life the conclusion at first thought seems to be warranted. But let us look at the theory itself. It cannot claim to be more than a theory, for it is not a verified fact that has found universal acceptance. These scientists have not told us how the inorganic becomes the organic, how the dead crystal becomes the living cell. At this crucial point they confess their utter ignorance, and not knowing the facts, resort to other theories to support their first theory, and the difficulties increase with the ever increasing complexities of living organisms. The perfection and manifold uses of these organisms are such as to reveal a continuous order and method. Each organism is built up from innumerable physiological units, each in its place and performing its work on to the thought of the thinker and the prayer of the saint.

But how do these elements or units find their places? Whence came the typical tendency in plants and animals? Is it in a plan *outside* of these units, or is it in the units themselves, so that each

one knows just where to go to find its place in plant or animal? Herbert Spencer boldly faces the difficulty, and puts the power in the units to arrange themselves. He says: "We are obliged to recognize in these units powers of arranging themselves in the forms of organism to which they belong." He calls this power an "intrinsic aptitude" in the separate atoms to find their places in the different organs of the various organisms to which they belong, and concludes by saying that "it seems difficult to conclude that this can be so; but we find that it *is so*." It would be entirely correct to say that we find that these units do take their proper places, but it is assuming the very point at issue to say that they do this from an "intrinsic aptitude" inherent in the units themselves, for that creates the larger difficulty of conceiving of the very molecules that combine to make the physiological units not only alive, but sentiently intelligent, and waiting to take their places in living organisms before the organisms are formed.

When we subject such a theory to close analysis it can mean nothing less than this: That each of these separate units has the "intrinsic aptitude" to seek not alone the kind of an organism to which it belongs, but the special part of that organism, and not only this, but that altogether they make up its form, its feeling, its instinct, its reason. To put the thought in concrete form and to see it working, let us suppose that a dog is to be made. The dog exists in these atoms before he is made, but he has not been put together. And now the time comes and all these countless billions of physiological units rush for their places. It takes millions of them for the tail, and other millions for the legs, and body, and heart, and lungs, and head, and eyes, and brain. But the tail units go to the tail, and the head units to the head, and so on, and each by its own "intrinsic aptitude." We must credit these units with a marvelous intelligence and faithfulness to find their right places and proportions to make up the perfect animal as we see him. Suppose they got mixed and the tail units got into the head, and the head units into the tail.

A crowd of these units said, we will go together and make a Sullivan; and another crowd said, we will make a Mitchell; and then the Sullivan and Mitchell units said, we will challenge each other for a fight. And other atoms went together to form farmers and lawyers, and doctors; and some others said they would try to

make a preacher; and I wonder whether I own them, or they own me.

Somehow things do get together, and the creation is a vast scene of order. I am not saying that these theories are not correct; my work is not in the laboratory, but in the field of thought, and hence I am not entitled to speak as a scientist; but I have the right to place the theories and deductions of scientists under the tests of philosophy. And now, admitting the mineralistic theories that the organic arose out of the inorganic, which I do not, or the special aptitude-theory of Spencer, let us ask how these theories affect the doctrine of the continuity of being? The life-world is a fact. It exists all the way from the amœba and the mollusk up to the thinking brain of man. If it came from the inorganic, then it must somehow, potentially at least, have been in the inorganic; for there cannot come out of a thing that which is not in it. How life came or what it is, science does not profess to know; but the material school claims that it is the result of an organism, and hence cannot survive its producing cause.

But we have seen that Mr. Spencer's theory credits the separate units of the organism with an "intrinsic aptitude" before the organism existed; and if they had the sentient instinct—the life and knowledge necessary to thus unite, does the fact of dissolution take that away? May they not recombine in some higher life? The Bains and Maudsleys tell us that "Shakespeare existed in the sun." If the sun had the power to produce a world, and the conditions of life, and a Shakespeare, and a Newton, who could turn around and weigh and measure the sun, does it follow that when the little watch-tower of flesh and blood in which the astronomer lived should return to dust, that he must perish? These scientists see the conditions under which life appears, and they assume that the conditions are the causes; and then argue that the results must perish with the causes. Science demands facts, not assumptions; and in logic, a presumption, built upon a presumption, cannot be stronger than the one upon which it rests.

Herbert Spencer's theory of life logically leaves no place for death. It makes the very universe instinct with life. Everything is alive; the earth, the air, the seas palpitate with molecular forms of life hurrying into physiological units, and then waiting at the door of generation to appear in larger organisms. And if, as Maudsley and Bain tell us the organic arose out of the inorganic—

that is, if the lesser had the power to produce the greater, why may not the greater go on and produce a still greater? If the sun produced Shakespeare, it produced something greater than itself. for not all the mighty storms that rage upon the bosom of that burning world, are so great as the storms that sweep over the human breast. Man knows the sun; but the sun does not know man.

Granting, then, the assumed position of materialism that life is the result of organism, it does not follow that the life itself may not survive the dissolution of the organism. There are many instances in nature when life drops the lower form and rises to the higher. The common gad-fly deposits its egg in the water. It drops to the bottom and hatches in the mud, and there lives for nearly a year as a voracious insect, feeding upon mollusks and little insects; and then it climbs out upon some stalk, and in a few hours the outer body or shell dries and cracks under the heat of the sun and the head and thorax are exposed, and in a few hours more the soft wings are hardened and strengthened, and it flies away to live in the world of air. Down in the water it had gills and breathed like a fish; now it lives in the air. It has risen out of a lower into a higher world. Place it back in that lower condition and it could not live at all.

And the child lives before birth under conditions that would destroy life a moment after birth. In the first state it is shut up from the air and immersed in water. It "must be born of water," must have its first life under such conditions, and then "must be born of the spirit," must emerge into the spirit the breathing or atmospheric conditions of life, when the body is united to its larger world by breathing — by a kind of atmospheric umbilicus that is a condition of bodily existence; and the lungs or pulses of breathing keep time with the beating of the heart until this bond of union is severed and the grosser bodily organism is dropped, and the real being passes out into a still finer world — into a "house not made with hands, eternal in the heavens."

And there is even in the lower forms of life a strange prescience or foreseeing, and making provision for the changes into the coming new conditions of existence. The bird prepares her nest long before the young birds appear. She foresees their coming. And animals seek out secluded retreats of safety for their young. And the silkworm foresees and makes provision in

advance for its new becoming. When hatched from the egg the worm shows no disposition to leave the litter until it reaches a certain development. Then it becomes uneasy, moves its head in all directions, and crawls about till a place is found to establish its cocoon, throws out the supporting threads, and then folding itself upon its back in the shape of a horseshoe works for some seventy hours weaving about itself a thousand yards of silk fiber. In this little "tomb-cradle," woven by itself, it awaits its transformation, and in a few weeks comes forth a double-winged moth. This second form of life is brief, but it has prescience of nothing beyond, and makes no further provision.

Man knows that it is but a question of a few years at most when his "earthly house" must be dissolved, and hence he provides a grave—a cemetery where the dead bodies of all may be buried. Two cities thus grow up side by side; one for the living, one for the dead. But man does not feel that his being will end with the grave. He has both an instinctive and a rational prescience that he is to live on in some other state. This instinctive prescience is common to the race. In some form it exists among all nations and tribes. It is the vision, the voice of the inner consciousness. It is organic, and no doubt can ever wholly blind that vision or hush that voice. It is the inner self asserting its identity, saying: "I shall live on; I am superior to change." And to this is joined the rational prescience. Reason perceives that the end of a rational existence is not reached in the few years of life in a perishing body. Physiology can explain why the body grows old. But can any one explain to himself why he should cease to be? Why should one at the end of three score years drop out of existence? Is it because the body is worn out? But nature has provided half a dozen bodies already, and is she too poor to provide another? Nature provided a body from which to be born; can she not provide another, "an house not made with hands," for the spirit? There is no reason why one should cease to exist after so few years of life. If he have done wrong, he should live on that he may undo that wrong; if he have done right, he should be permitted to continue doing right.

The body may be getting old, but the reason says I am young. All the lines of truth upon which I began go on. I have just started on my journey; do not stop me because my poor body has to be left. I can walk without these tired feet, and see without

these failing eyes. And love says I am not ready to die, to cease to be; I have just begun to live. It is not the form alone of mother, or wife, or child that I love, but the life, the spirit within the form. And love says I have not ceased to love those called dead; they must be somewhere, and let me live on, if only to love; let me fly away and be with them. And love says I have learned to love beauty, and truth, and right, and God; let me go where they are seen as they are in all their glory.

The trouble with man in this sense-life is that his vision rests too often upon the material side of the universe; and this is the necessity almost of the physical sciences. But scientists are just beginning to realize that they are upon the borders of a vast unseen universe. Heat, light, electricity, magnetism are resolving themselves into the immaterial and retreating into the invisible. Worlds are lying within worlds all about us, "stellar and nervous forces are correlated," and the immaterial foundation upon which the universe rests is at last a pure principle. We are coming to see that literally there is no death, that all is life, that God is life, that life comes forth to vitalize dust for a time,—to build bodies, to grow forests,—and then gives these forms back to dust again to form other bodies, but that life itself does not die. Life always has been, and hence always will be. The cradle has its yesterday, and the grave has its to-morrow.

The poor silkworm builds its own little "tomb-cradle"; and man prepares his grave; but the instinctive and rational prescience tells him to be ready for the new to-morrow, and so deeply does he realize the higher nature of the life beyond that he can build no material cradle or house for that to-morrow; for he intuitively feels that the garments and dwellings over there are "not made with hands," but woven by the finer laws of life; that the garments worn over there are fashioned from the beauty of character and the good deeds of the present world; and that the life lived over there is love. And "we know that if our earthly house were dissolved, we have an house not made with hands, eternal in the heavens"; and we know it because we have life now; we know life because we are alive; life can be known only by living, as reason is known by reason, and love by love. The soul postulates life, and love, and reason, and mercy, and hope, because it has them now, and it sees that the change men call death, cannot touch its real self. This is the vision of the spirit; the vision of self-

consciousness inductively prolonged; it is seeing and knowing as the farmer sees in the spring-time the ripened harvest to be; as the astronomer sees the shadow of the morn creeping upon the face of the sun a hundred years hence.

The darkness that has hung long and low upon the earth is lifting; the day is breaking; the Christ is coming in the full assurance that man is immortal. And O! how the vision enlarges and brightens in the light of the eternal ages. All who have ever lived are living still. Our fathers and mothers, our children and friends gone from us are in the land where they never die; the broken homes of earth will soon be reunited; the new altars of love will be lifted up, and the melodies cut short here will be sung out in the long forever. O! brothers, what good are we doing by the way? How many will meet us at our coming and say, you helped me in the world below; you was kind when I was sick; you cared for my orphaned children after I went away. O! who at the beautiful gates will be watching and waiting for you and for me?

[Sunday, February 5th, 1888.]

THE SEEN AND THE UNSEEN.

While we look not at the things which are seen, but at the things which are not seen, for the things which are seen are temporal, but the things which are not seen are eternal.

2d Cor. iv: 18.

The scientists who tell us that life is the result of organism go further and insist that mind, that thought, and reason, and sentiment are produced by molecular changes in the brain. It is true that we know life as related to some form of organism, and it is true that we know mind as manifested through the structure and activities of the brain. But does organism produce life, or life produce organism? Which is cause and which is effect? And does brain produce mind, or mind produce brain?

These are the pivotal questions upon which the material and the spiritual schools of science and philosophy divide. And upon the final answer depends no less an issue than this: Is this a universe of only matter and force, or of spirit of life and power? An effect cannot be greater than its cause. If the cause of all things is in matter, then only matter in some of its modifications can appear in the results. If the producing cause be mind or spirit, then this higher cause may not only use material forms and forces, but may transcend them.

We can have no motive here for confusing thought over verbal distinctions where there is not a real difference in things. And hence, if any so enlarge the thought of matter as to make it include all that is meant by spirit, they may reach the same result, only calling it by a different name. And if to some the thought of nature is so enlarged as to include the conception of the divine, these also may reach the idea of a God, only under another form. But the essential facts should be clearly discerned

and emphasized, not for the purpose of debate or of defending a school or system of thought, but for the practical power or effect of the thought itself upon the life and conduct of mankind.

Man is certainly related to the lower ; he is joined on to the material ; he is related to the earth and the air and all the forces of nature about him. But is this all ? Is he but a body of vitalized dust pushed up from beneath to a point of feeling and thought, held there for a few years and then to drop back again into the ever changing forms of the mineral world ? Or is there another side to nature—a mind side and spirit side—and is man related to that ? Has he somehow picked up in the long evolution of things, or received by special endowment or influx from above, that which constitutes personality or self-hood ? If there be a higher or spiritual side to things, is man so related to that spiritual side that he may live in it now and continue to live after his relations to the lower are broken off by death ?

It is not for the speculative, but for the practical interests involved, that we continue this line of thought, for upon our thinking at this point is likely to depend the side upon which shall be placed the emphasis of our lives. We are conscious of our relations to the material: the needs of the body press upon us from day to day, and the near pleasures of the senses are constantly clamoring for gratification. Which way shall we look, to the higher or the lower ? To the seen or the unseen, to the temporal or the eternal ? We must of necessity look to the seen and the temporal ; but do these hold and condition and limit and finally terminate our existence ? If we say yes, then the emphasis of life should be placed on that side, for there is no other side for ourselves or for others. All who have lived are dead: they have ceased to be. The great tide of life leaves nothing in the past, it points to nothing in the future, but like the tides of the ocean it flows on till broken upon the farther shore, and then, perhaps, turns upon itself and flows back to the shore from which it started, and finally the momentum is lost and it sinks into the still calm of death.

But, if our beliefs and hopes take hold of the unseen and the eternal, then the seen comes to have a higher meaning, and the emphasis of our lives will be placed upon the spiritual side of our being. We shall give the greater heed to the voices and monitions of the instinctive and rational prescience of the life to come. We

shall see and feel, as we could not otherwise, the importance of conduct and the imperishable value of character. We shall be drawn to those thoughts and exercises of the reason and the spirit that tend to unfold the higher, and to make real the world beyond the narrow range of the senses. We shall be drawn to prayer, not from fear, but as a holy communion of the reason and the spirit within us with the infinite reason and spirit, or with God. And we shall see all our fellow beings, not as the creatures of a day, but as the children of God, as immortals walking the earth with us for a time, and with us to live on in the life to come.

It is hardly possible to estimate the powerful influence of a realized belief in a future state of existence, and of a final responsibility to God. Dim and undeveloped as is this belief in most minds, it is, nevertheless, and always has been, the one and deepest inner power upon the soul, and its greatest support in the great hours of sorrow. And we cannot realize what life would be, or how we should seem to ourselves and to others, were this belief wholly taken away. What would it be to give up our hopes of seeing again the dear ones who have gone away? What would it be to think that this great universe shall last; that the millions of suns shall shine; that the principles of reason, and right, and beauty shall live on; but that we who have lived, and thought, and loved, shall in a few years drop out of conscious existence? It would seem to be enough to unsettle reason itself, and to make our poor, unasked-for lives a solemn mockery of love and every holy sentiment.

But it is not our purpose to argue this subject at this time, but rather to stand, and, as best we can, try to look over into the unseen, and in this way try to realize more of the vast worlds and possible states of being lying beyond the vision of the natural eye.

The five senses of man are so many avenues over which impressions may come from the outer world to the mind, and over which the mind may pass out and have knowledge of the larger world beyond the little body in which the essential or real self lives. Each of these senses is limited in its powers to the perception of special properties in the outside world. The eye perceives light and color, and form, and in its own realm distinguishes the various shades and combinations of color and form that go to make the physically beautiful. The ear is limited to sound, but comes to distinguish all the qualities and combinations in speech, and oratory,

and music. And the senses of taste and smell make the mind conscious of the sweet and the sour, and of the different odors. The absence of any one of these senses would shut the mind off from the properties in nature that it alone can reveal. Nor should we assume that these few senses reveal all the properties in nature; the absence of any one would mean the absence of the special knowledge that it makes possible; and hence there may be many properties of which we are wholly ignorant. Indeed we cannot assume that these special senses make us conscious of all within their own special fields. In fact, we know that they do not. Some eyes are color blind, and some see much farther than others, and the added power of the telescope or microscope reveals worlds beyond the reach of the unaided vision.

And then, wonderful as is the power of the eye, it looks only upon the surface of things; gives no knowledge of the inner structure or their essential properties; and even in its outer impressions it has often to be corrected by the higher teaching of the reason. The eye had looked upon the human body for thousands of years, but had given no knowledge of anatomy, or of the circulation of the blood. And men had watched the rising and setting of the sun for ages, and taking the impressions of sight, supposed that the sun actually rose in the east and moved across the heavens and sank down in the west. The inductive reason corrected these false impressions and showed that it is the earth that moves, and that relatively the sun is stationary.

And so in other things, the senses, which are reliable enough for their practical uses, given very little actual knowledge of the nature and properties of bodies. Water, above a certain temperature, exists in a liquid state; below that it congeals into a solid beautiful crystal: under a higher temperature it rises up and escapes in steam. The unaided senses could never have discovered the simple elements that combine to form the bodies thus made known. It requires the inductive reason, aided by the instruments it has created, to analyze the earth and air, and to penetrate the distant depths and spaces of the stars. We are told that oxygen constitutes one-half of the ponderable part of the earth, and eight-ninths by weight of water, and one-fifth of the air; it is everywhere present, in the food man eats; and in the water he drinks, and in the air he breaths, and yet its presence, or existence even, was not known till a little more than one hundred years ago. And, then,

all the great forces of nature are invisible. We cannot see the air that rests down as a great ocean upon our earth and sea. Heat and light and electricity and magnetism are not only imponderable, but so elude our grasp and comprehension that we are coming to class them among the immaterial forces. And we are finding that worlds lie within worlds; these finer forces possessing different properties seem to occupy the same space; the solid glass offers no obstruction to light, and the magnet when charged will hold hundreds of pounds, and yet it has not changed the least in size or weight; and the electric current finds a path rather than an obstruction in the conducting metals.

If we go into a foundry, we may see the great iron arms carrying the heavy buckets of melted ore, we see the visible support that bears them up. But we cannot see the invisible support beneath the earth, nor the strong arm of power that holds it in its place as it sweeps round the sun. And yet we know it is there; not as a mighty beam or revolving crane reaching out 90 million miles from the sun, but as a force. But how do we know it? Not from anything the senses can say, for if we appeal to sense-experience, it says that all bodies of weight must have something upon which to rest. A house rests upon the foundation, and the foundation rests upon the earth; but upon what does the earth rest? You put another earth under it, and that would require another, and that another until you reach the bottom one, and then upon what would that rest? The colored preacher, reasoning from sense-knowledge, said the earth rested upon a rock; and when asked what the rock rested upon, said, "Dat am plain 'nough; it am rock all de way down." And the senses can give no better explanation. But the inductive sense of reason says that the invisible power of gravity holds all worlds, and thus, to reason, the earth and the universe rest at last upon a pure principle.

But we have traveled far away from and beyond the senses in reaching these conclusions, and are far out in the unseen world. And here we find not only physical laws that only the reason can perceive and formulate, but we are in a world of moral principles, of which the bodily senses can give no intimation. The physical senses can deal only with physical properties and phenomena. From these reason deduces great natural laws by which the phenomena are explained. And when the reason has discovered the relations of man to man, and of man to God, upon which

moral principles depend, the moral sensibilities appear, the conscience is awakened and comes forth with the sense of duty, with the superior and all-commanding imperative of "the ought, and the ought not" of life. The senses may supply objective facts, but these mean nothing to the external senses as such, but find their meaning and authority only after they have come into the domain of reason and conscience. It is only as the outer facts are interpreted by reason and conscience that the eyes see justice, or the ears hear the call to duty. The hawk does not pity the hen; the lion does not pity his helpless prey; and even the savage man does not perceive the finer distinctions and qualities of right and wrong. But to the enlightened reason and conscience there is the finer and unseen world of motive, of intention, lying back of the outward act, and determining its moral quality. And in civilized lands the intention has much to do in determining guilt or innocence before the civil law; and in religion, or before God, the intention determines the moral quality of the act.

But as the vast universe rests at last upon a pure principle of physics, so the whole moral order of this and all worlds rests at last upon the principles of right, upon the law of love, the justice of love, the mercy of love, the benevolence, the outgoing of love to save. But all these thoughts and principles and sentiments lead us far beneath the visible surface or sense-perception of things. They lead us to the inner, the unseen, the real world of life, of reason, the finer world of principles, of God, lying back of the seen, the apparent, the phenomenal. But that is the real world, the abiding, the eternal world, of which all this outer seeming or appearing of things is but the manifestation and not the cause.

The material world is a fact. A true philosophy does not degrade the material, but exalts it. I love the very ground upon which I walk, put my arms around trees, and kiss the flowers, and feel that somehow they are related to myself and help objectivize and interpret my inner being, and that they may be on their slow way to higher forms of existence. But it is a great mistake to reverse the order of things and take the effect for the cause. The cause is not in the outer, but the inner, not in the seen, but in the unseen. The seen is temporal, conditioned in the cycles of time. The unseen is eternal, abiding in the unending *æons* of the forever.

Nor would I so think, or have you think of the unseen as to

wholly dematerialize it, to take mind and spirit wholly out of relation to the material. The body of man is the self, objectivized, realized in relation to the universe. And the universe is the objectivized manifestation of God; in some sense, perhaps, the body of the universal soul, or life. And we may suppose that in some form the material universe will always be a fact, that suns and systems will forever fill the measureless infinities of space. And man will always have a body, a refined, celestial body, that will objectivize the spirit and place it in correspondence with the material.

But let us not make the mistake of supposing that the outer is the man; that these perishing bodies are our essential selves; and that when they are dissolved we shall cease to be. The body is but the house in which the real man lives—the vitalized garment of dust in which he is clothed. The eye is the finely formed instrument through which the conscious self looks out upon the world; and, add another and more powerful instrument to it, and worlds beyond are revealed. The ear catches the vibrations of the air, and so all the senses wait upon the mind; and the brain in which they all center, is not the cause of thought, but the condition—the instrument through which the mind, the essential self, holds this correspondence with material things. And this self takes these impressions and generalizes them, and corrects them, and inductively prolongs them into the world of the unseen.

Who, and what am I, that I stand here and think, and talk? And who, and what are you, that you sit here and translate these sounds into thoughts, and sentiments and principles? If our clothes had feeling, we would think they are a part of ourselves; if this room had feeling, it would seem to be a part of ourselves. And these things are related to us and condition our comfort; and more than these, our bodies are related to us, are a part of us. But who is it that is back in here, thinking, talking, using the body and the brain, and thinking and reasoning away to the stars and to God? That is the essential, the self-conscious soul; the self that uses the senses, that owns and controls the body, and makes provision for its burial when the real being goes away.

This essential self is known to self; and one self may know another self by mental and spiritual communion; but the outer vision does not see the real being. We never saw our mothers; we saw the bodies in which they lived, and we loved the gray

hairs, and the sweet, gentle face, and the sympathetic voice; and we remember them still; and by these we knew our mothers, and found our way to the life, the spirit within; and when their bodies disappeared, we loved our mothers all the more, and, somehow, felt they did not die. And, somehow, this inner knowledge is the most real, and we know far more of ourselves and of the unseen world of spirit, and of truth and right, and God, than we do of these changing forms of matter. The spires of churches point to the unseen, and within their walls no visible presence appears to the outer seeing; but the spirit holds communion with the invisible, and God is revealed to the soul, and in these ecstatic moments of abstraction from the outer senses, we forget that we have bodies, and we live in the world of the unseen.

The strength and the great inspirations of life come from the unseen. Physically man is weak, and his years are few. For ages he was almost as helpless as a child before the mighty forces of nature. Then reason awoke, and he began to get hold of the unseen forces, and found that he could tame the lightning, and conquer the ocean, and rule the land, and he rose up from fear and servitude to the mastery and ownership of his world. And as the soul comes to know and live in moral principles; as it comes to know and love truth, and justice, and mercy, and God, it rises to the grandeur and beauty of moral strength and heroism. The patriot says, my country is dearer than my life, I will die for my flag. The martyr says, my conscience is dearer to me than ease or worldly gain; you may bind my body in chains, you may burn it at the stake, but you cannot bind my conscience nor burn my religion; they belong to the eternal. And all of us, in the great hours of life, lean upon the unseen power. "The outer man is perishing, but the inner man is renewed day by day," and we journey on to old age and death with the confidence that in the valley and the shadow we will not be alone.

Paul stood far within the unseen; and hence in the midst of trials and persecutions and sufferings he could exclaim, "None of these things move me;" "for me to live is Christ, and to die is gain." In the Garden of Sorrow Jesus said, "Father, if it be possible, let this cup pass from me; nevertheless, not my will, but thine, be done," and we have all had the holy trust to offer such a prayer in the trying hours. It is the great faith of the soul in the unseen and the eternal; it is the trust of the soul in God. Doubt

may say, "The world grows colder, as the world grows older;" but faith looks to the larger to-morrow and says: "The years grow sweet as the centuries meet."

"And love will dream and faith will trust
Since He who knows our need is just
That somehow and somewhere meet we must."

That is the vision of the eternal, and O! were our heavy eyes and dull ears opened to see and hear; the unseen world is all about us; this is a universe of life, and not of death; and loved ones look upon us and walk unseen by our side; and the angels of God come and go on errands of mercy; and above the noises and discords and cries and groans of earth we should hear the sweet harmonies of heaven; the happy voices of children chanting the glad anthems of life, and redeemed millions singing the grand amen of the victory of life over death.

We have looked over, caught a glimpse of the unseen, the eternal; and now, from this mount of vision, let us go down to a world of work, of duty, of suffering, of waiting and hoping, and may our lives be tenderer and better and stronger, and our hearts filled with love and life and power from on high.

[Sunday, February 12th, 1888.]

FROM THE KNOWN TO THE UNKNOWN.

Behold what manner of love the Father hath bestowed upon us that we should be called the children of God. . . . Beloved, now are we the children of God, and it doth not appear what we shall be; but we know that when He shall appear we shall be like Him, for we shall see Him as He is.

1st John, iii: 1-2.

Among the many deities worshiped by the ancient Romans there was one called *Fortuna*, or the goddess of Fortune. She was supposed to rule over the affairs of life that were not fixed by the inexorable laws of fate. Plutarch tells us that when this goddess came to Rome she folded her wings, as an indication that she desired to remain. And Duruy says that in time she drew to her altars and temples more worshipers than any other deity in the great city.

And such a fact should not seem strange when we reflect that but little was known in that age of the reign of law, and hence there was a larger field for the fortuitous or the accidental. But a clearer understanding of natural laws has made plainer the great fact that the universe is a vast and related system of causes and effects. This does not take away the fact that man, in his higher sphere, has power to control many events, and to determine certain possible results; but instead of worshiping at the altars of any goddess of fortune, he seeks to know the established order of things, and to put himself in the line of causes, and then works for success, or uses the means that lead to the desired end.

When it was thought that some *Fortuna* determined the events of life, men were suppliants for favors rather than workers for results; and as the gods were themselves not only self-willed and arbitrary, but, beyond a narrow limit, powerless to change the decrees of fate, it was not possible to forecast the future with

any great degree of certainty. There was no sure foundation upon which a great faith could rest, and hence that was a period of general and almost universal doubt, and often of despair; and not having the elements of either social or religious perpetuity, the great Roman empire fell.

But we may see how all this is changed in the higher conceptions of the Christian faith. Instead of many weak and contending deities, there is one living God, one omnipotent will, one supreme authority, one eternal source of life and being, of truth, of reason, one unchangeable law of right. And that infinite God is the Father of Spirits," "the God and Father of our Lord Jesus Christ," the Father of all mankind. Such a faith as this carries the mind back of mere surface appearances and rests faith upon the unchanging principles of truth and goodness and love. It lifts man above the low and servile plane of fear; it exalts him to a life of divine relationship; it makes the government of God not cold and legal, but paternal. Man is the child of God; he is under the government of a "Father in heaven," and not at the mercy of weak and fickle deities, nor abandoned to the forces of an unfeeling and relentless fate. "Behold what manner of love the Father hath bestowed upon us that we should be called the children of God. Beloved, now are we the children of God, and it doth not yet appear what we shall be; but we know that when He shall appear we shall be like Him, for we shall see Him as He is."

Our larger knowledge of natural law enables us to foresee the future in the realm of the lower natural order. Knowing the laws that govern the tides of the ocean, we know when they will rise and fall; knowing the laws of the seasons, we know when they will come and go, and the astronomer knows when an eclipse will occur, and where it will be visible. And having observed the different forms of life, we know how each will unfold, what the plant or tree will be, and the beauty of its flower, and the quality of its fruit. And we know the traits and instincts of animals, that some live in the water and others upon the land, that the lion will eat flesh, and the ox will eat grass, that the hornet will build its nest and the bee its comb, and that the mole will burrow in the ground and the bird fly through the air.

And now the question arises, whether in this vast order of things man can know anything of his own future. And the answer depends very largely upon another question, and that is :

does he know his present, or what he is now? He knows what other things will be and do, because he knows what they are. Does man know what he is himself? If so, he should be able from the laws of descent or heredity, and from the nature and tendency and environments of his being to project the lines and possibilities of his becoming into the future. Within the narrow sphere of his physical life, he does this with ease and comparative certainty; that is, he knows the general possibilities and limits of his bodily existence, for that is conditioned in laws with which he is familiar.

But, somehow, man feels that he has a higher nature, and hence higher possibilities than are found in a mere animal existence, and if he can understand what this higher nature is, he then has a basis from which to forecast his future. This is the light in which the Scriptures place the whole subject. The origin and the destiny of man are considered from his relation to the divine, and upon these points the Biblical statements are many and explicit. Man was created in the image of God and in the divine likeness. There is in this more than resemblance; the meaning is that man is so descended from God that he shares in the divine nature, that he is in his essential nature, or in the essence of his being, like God in quality, though of course less than God in degree. Further along in the Bible that which is first spoken of as the creative power that gave man his existence, takes on the deeper meaning of generation; that the life of man is descended from the life of God; that God is father and man his child. This truth was perceived by the Prophets and more fully stated and emphasized by Christ and the Apostles.

This is the central truth of the Sermon on the Mount, where it is stated again and again and emphasized in almost every possible way. We are taught to say in prayer, "Our Father who art in Heaven," and we are encouraged to ask upon the ground that an earthly father would not turn his child away, and "how much more will your Father in heaven give good things to them that ask Him?" We are to be merciful because our Father in heaven is merciful, and are to be perfect because our Father in heaven is perfect. And Paul bowed his knees in prayer to the "God and Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named"; he thought of the universal Fatherhood, and hence of the universal relationship; that the family of

heaven and earth is one family. And John says, "Now are we the children of God, and it doth not yet appear what we shall be, but we know that when it shall be manifested or made apparent, that we shall be like him"; that is, knowing what man is in his essential nature, we know the typical line along which his higher development must be realized.

This is the Bible statement: the Bible begins with the thought of God and keeps that thought constantly before the mind and heart, and the Bible derives the life of man from the life of God and looks upon man everywhere as under the care and leading of a heavenly Father, and hence sees his life going forward and unfolding into higher possibilities in the ages to come. And it is more than a coincidence that this Bible doctrine of God and of man is at the same time the highest philosophy. The Biblical doctrine is a plain, unreasoned statement of the very truths to which the profoundest reason must at last lead, and hence upon these great questions the Bible and philosophy are at one.

Philosophically stated, the facts and conclusions are briefly these: Reason finds itself in existence, finds itself as a self, a self conscious of self, and finds itself conditioned in the laws of its own existence, and related, not only to a world of facts of which it has knowledge through the bodily senses, but related to a something beyond, to a world of reason and truth like itself. And thus, reason is conscious of itself, and conscious of a sense-world, and of a mind-world, or a world with a mind, or rational side. Reason says, something is, hence something always was. The rational self of man is not conscious of having always been, but it is conscious of its present being, and can recall something of the unfolding of its own consciousness. And hence reason infers, back of itself, and above itself, a higher reason, and as reason perceives the laws of reason to be necessary, it perceives also that the necessary is self-existent, and hence always was. And thus reason affirms an eternal reason. But reason in man is related to personality, to self-hood, is a self-consciousness; and hence reason infers that the infinite reason is not less in the infinite, than it is in the finite, and that, therefore, the infinite reason is an infinite self-consciousness; and hence reason postulates an infinite Being, or God. And further, as reason finds itself associated with life, finds that reason itself is a higher form of life, it postulates an infinite life, or a living God.

That is from the standpoint of reason. But the self-consciousness of man is not all reason. There is in man the self-consciousness of love, and of the sense of right and duty, or moral qualities. These are states of consciousness, not reasoned out, but felt, or perceived as a part of the self. The moral affections do not themselves reason; they are facts or qualities of consciousness; and as such may be reasoned upon; and when taken up by the rational powers the result is that reason postulates not only an infinite reason and an infinite life, or a rational and living God, but a God of moral qualities; a God of love, a God of righteousness.

And now, when we put all these facts under the light of philosophy, we are led to the Bible doctrine of man's divine heredity and relationship; or that man is the child of God. The process is this: Man knows reason; he knows love and right in himself, and others; he infers the infinite reason and right, and life, and love; but how, and why does he do this? How does he know truth or beauty, or right, or love? How and why does he infer the infinite? The answer is, that he perceives these larger facts and qualities, because in lesser degrees they are parts of himself; that in kind, or in the essence of his being, man is himself divine. And upon no other hypothesis is the life of man philosophically explicable. He can know beauty only as he has the elements of beauty in himself. He can know reason and truth only, as he has the essential elements of these in himself. He can know right, and love, and God, only as he has these divine principles in himself, and as a part of himself. It seems almost like trifling, to talk of a bit of protoplasm, or mud, beginning in and of itself to move, and then to think and reason, and love, and pray. This is a vast universe of life, of reason, of love; and all that we see upon the surface here, the laws of nature, the changing forms of matter, are the manifestations of the living God; and man with reason and conscience, is the child of God. Such are the conclusions of both revelation and reason; and science, beginning on the outside of things, has found its way to the very borders of the same vast unseen world of life, of spirit, of God; but its most delicate scales and chemical tests, and its most searching microscopy can carry it no further.

And now, with this knowledge of what man in his essential being is, one should be able to follow such a life along the lines of its natural unfolding, and to form some quite satisfactory conclu-

sions as to what he is to be in that longer future lying beyond the grave. It is true that "it doth not yet appear we shall be"; but our knowledge of what man is, and of his relations to the universe, and to truth, and reason, and right, and love, and God, enable us to say that when that future life is reached—appears, or is manifested—it will be in the line of its natural unfolding along the plane of the higher natural, of which it is now a part. "We shall be like him"; like Christ; like God; of whom the Christ is the highest manifestation.

The life of man now is a double life—the self and the relations of the self to its manifold environments. The nearest physical environment of the self is its body, and this is related to the material world. This self, or the essential life of man, on the spirit side, is related to the world of reason, of right, of God. And we may reasonably suppose that in some higher form this dual being will continue. God is objectivized in all nature; man, the child of God, finds his being objectivized in a similar way. It is safe to say that the material universe, through whatever changes it may pass, in the birth and death of worlds, will last forever. And it is only reasonable to conclude that man will forever exist in a bodily form, and with senses that will relate him to the material, and it is probable that there is no higher type of bodily existence than that of the ideally perfect human body, and that such will be the form of man's existence in all coming ages.

The change that we call death takes away the coarser and perishable physical body. It was formerly supposed that the Scriptures taught a literal resurrection of the body that dies, but that is now abandoned even by many orthodox scholars. The deeper Scriptural thought is that the spirit has its finer body in which it rises at the time of death, that the real man does not die at all; he only passes out of this earthly tabernacle of flesh and blood, through which his sense relations with the coarser material world were maintained. And we can only imagine what that finer body will be, what its finer sense of seeing and hearing may be, and what may be the finer unseen worlds of beauty in which it may live. All the objective Scriptural representations of heaven are necessarily addressed to man's sense perceptions of the material, and are taken up into the imaginations and conceived of accordingly, and hence the things of highest material value are employed as illustrations; and so we read of a city of golden streets, and gates

of pearl and precious stones. The essential fact in all this is, that man's real being continues, and that his relationship to the material universe is not lost. And the further fact is, that his more perfect organism, and its more perfect correspondences, will lift him above the weakness, the sufferings, the death of the present world. "This corruptible shall put on the incorruptible, and this mortal shall put on the immortal." "It is sown in weakness, it is raised in power." "It is sown in dishonor, it is raised in glory." "Death shall be swallowed up in victory." And "there shall be no more death, neither sorrow nor crying, for the former things are passed away."

But man's relations here are social; he has his home, his family, his friends and neighbors. He is related to the world of truth, of beauty, of music, of right of love; and both reason and revelation assure us of the continuance of these in the life beyond. These social relations here, are both subjective and objective. We realize our inner life in objective forms; we realize truth, and right, and love in our relations one with the other. The mind cannot live alone; the heart seeks companionship; love longs for love, and the joy of love is in loving and being loved. In these purest forms of friendship, of mind and heart-communion in truth, and love, and beauty, and song, are found the highest enjoyments of life. We know how sin and coarseness mar, and prevent, and limit these higher forms of happiness on earth; we know how sickness and death interrupt and break them off. And here is the philosophy of the Bible doctrine of purity, of righteousness, of all noble qualities in character. They exalt life here, and they prepare souls for the life to come.

Men talk of getting to heaven, as to some place, and of escaping some other place of suffering. Let us believe that heaven has locality; but locality does not make heaven, nor does it make hell. Outer conditions may affect outer comforts, but outer conditions alone cannot make heaven or hell. What is a library to one who cannot read? What is a picture gallery to one who has no love for the beautiful? What is music to one who cares not for its sweet harmonies? What are truth, and purity, and justice, and friendship, and love, to the heart that is cold, and selfish, and cruel? But Seneca, when banished from Rome, carried with him his cultured mind and his gentle heart, and on that barren, almost comfortless island of Corsica, he wrote his philosophical meditations, he found satisfaction in studying the sky and the stars, and his

own soul found peace in sending consoling letters to his sorrowing mother. John Bunyan made the jail at Bedford a chapel to which the angels came, and a pulpit from which to preach to all the coming ages.

But whilst Seneca found heaven on a lonely island in the Mediterranean Sea, the palaces of wealth in Rome were very hells to the cold and imperious Octavius, and to the bloody Nero. And in marble mansions now there are often estrangements and jealousies that eat out the peace of life, whilst in humble homes, and in poverty and suffering even, under the benedictions of love, the thin, poor garments and the beds of pain are transfigured, and shine in the light and glory of heaven.

“Every one that hath this hope in him,” that is in Christ; in the Christ spirit; the hope of an immortality of blessedness, “purifieth himself, even as Christ as is pure.” When the soul gets a vision of truth it craves truth; it wants to be true; when the soul gets a vision of right, of purity, of love, it longs to be like these; when it gets a vision of a perfect heavenly Father, it longs to be perfect. And it is not alone in the nature of man that we foresee this possible destiny, but in the work of God upon the souls of men now. He has put within the soul a prescience of what it is to be; and a warning of wrong, and the consequences of sin. Somehow, God keeps the world at work upon its mind-side; its spirit-side. Truth is forever coming to the reason, and righteousness and love are calling to the soul to rise up out of selfishness and sin into the life of generosity and a loving obedience. Whilst one part of man’s life has a backward and downward look, the other part is reaching forward and upward. That is the real of man; that is his essential being; that is his spirit-life looking to the long forever.

I stand amazed at my own poor thoughts, or rather at the visions of truth, of fact, that rise up before me. When other thousands of years have come and gone, this great earth will be here, the lake will murmur and the moon will shine, and the oceans sway and beat upon the shores, and seasons come and go, and when the marble crumbles above our graves other millions will walk these streets, and laugh, and sing, and work, and worship. And when millions of years have passed, the universe will be young, and suns will shine, and life will be fresh and sweet as now, reason will be true, and love will be dear, and friendships precious, and hope will

sing of joys yet to be. God is life, God is love, and we are the children of God. The only dark shadow is that of sin, and sin is death, is hell, in this or any world, and so long as sin, as wrong lasts there must be loss and suffering, but "the mercy of the Lord is from everlasting to everlasting," and the Father will watch and wait till the last prodigal comes home.

In the light of the everlasting we see the process of the ages going on, and in the sweet consciousness that we are the children of God, no longer wandering, but won to a loving obedience, we may joyfully welcome each new to-morrow, and wait with gladness till the angels call and we awake to the new life beyond the change that we call death.

"And I sometimes think, when the sunset's gold
Is flushing river and hill and shore,
That I shall one day stand by the waters cold,
And list to the sound of the boatman's oar;
I shall catch a gleam of the snowy sail;
I shall hear the boat as it nears the strand;
I shall pass with the boatman, pale and cold,
To the better shore of the spirit land;
I shall know the loved who have gone before,
And joyfully sweet will the meeting be
When over the river, the peaceful river,
The angel of death shall carry me."

[*Sunday, February 19th, 1888.*]

THE PERMANENT AND THE TRANSIENT.

Jesus Christ, the same yesterday, and to-day and forever.

Heb. xiii: 8.

The idea of the transient has so taken possession of the mind of man, that with many it is difficult to realize the greater fact of the permanent. The thoughts of change and brevity have been so much dwelt upon and emphasized that the great world and this strange and wonderful life have come to be looked upon as little more than a series of dissolving views, thrown upon the canvas and then disappearing forever.

It is true that there is change, and that this is a world of change, but, somehow, the subtle sophistry has crept in until the changing aspect of things has almost displaced the deeper conception of the enduring, and, driven on by this delusion, the world and life are losing their real value, men are grasping after the perishing and hurrying on as if they had but a day or an hour in which to do and to enjoy, and then must drop out of being. Our age is caught up, and held, and carried along in this external, this kaleidoscopic whirl and play of the transient. Sweet and pretty children are in the home so beautiful and loving that the angels come to look upon them; but we hurrying mortals have no time to grow young in their presence, no time to enjoy their innocence and purity, and enter into this kingdom of heaven that is all about us. Our age reminds one of a company of Cook's tourists, traveling in Europe on scheduled time, and hurrying through the great cities, and galleries, and museums. That is pardonable in their case, for they desire to see many things, and it is only so many weeks or days till the vessel sails for home. But in man's great world-home, even if his allotted years are few, and he must soon sail over an

unknown sea to an unseen world, there should not be this restless haste, for to man there is always a day after to-day, and this great universe is his abiding home.

But to realize this, we must study the permanent; and to do this we must get rid of the sense-impressions and illusions, that change means destruction; and we must come to the deeper thought that change is the order of the enduring. There is a changeless order of change. The day follows the night and the night follows the day, but the days and nights do not cease. The seasons follow in their turn, and the years come and go; but seasons and years, winters and summers, and centuries, do not fail. Science knows no such thing as annihilation. Worlds may appear and disappear; mountains and rocks and seas may be dissolved into impalpable gases, but "world stuff," or that out of which worlds are formed, cannot be destroyed. The time-measures, based upon the revolutions of planets, and divided into nights, and days, and seasons, and years, may disappear with these planets; but the vaster duration, in which the cycles of suns and systems are but as moments, forever endures. We can think of the beginning and the end of a straight line, but not so of a circle. We can think of the beginning and the end of days, and years, and periods of time, but we cannot think that duration had a beginning, nor that it can have an end. And we can think of distances within space, but we cannot even imagine that space itself is limited. Like duration, it belongs to the infinite. We may be crowded for room and hurried for time here—may have hardly space for cemeteries or time to bury the dead,—but there is plenty of room just over head, and in the measureless depths and spaces where the stars abide, and there is time enough in the unending years of the forever.

These are, in a sense, objective facts, and it is a satisfaction to be assured of their reality and continuance; but there is a subjective or inner realm of rational and moral qualities and principles that belong to the world of mind and spirit, or to the unchangeable side of the universe, in which we are even more deeply concerned. And for this reason: that consciousness requires the unchangeable in itself as a condition of realizing the changeable. If there were not something in the conscious self that does not change, there could be no knowledge of the changeable. If it were not the same self that continues from childhood to manhood there could not be memory of the past nor knowledge of external changes. Indeed,

we can know change at all only because there is a something that does not change. We know motion only because there is something that does not move. We perceive the movement of a train by the distance we pass over, and the stationary objects by the way. Where everything is in motion, the motion is not perceived. One in a dark room on a car or a ship, but for the tremor or jar, would not know that he was moving. This great earth is rushing through space at the rate of more than a thousand miles a minute, but mountains, and seas, and houses, and cities, are carried along in its flight: there is no jar along its smooth and airy path, and hence we are not conscious of the movement at all, and everything seems to be at rest.

And so, if there were not the unchangeable in man, he would not know of change. If the self of to-day were not the self of yesterday, he would not know that there had been a yesterday. If the self of the grown up man were not the enlarged self of the child and youth he would not know that he had ever been a child. It is this amazing fact of the unchanging essence of being that makes possible the knowledge of change. It is this that makes each one affirm his self-hood, a something that he cannot, if he would, put off; and, having this, he notes the changes in things about him, and the changes even that come into his own experiences, such as the experiences of sorrow or joy, or of right or wrong.

The changeable, then, is conditioned upon the unchangeable; and whilst the unchangeable remains the same in its essential nature, it may and does assume many outward forms. The principles of beauty never change, but they are manifested in the many types and almost numberless forms of the beautiful. The principles of music do not change, but they are capable of endless combinations and modifications. The principles of mathematics, the relations of numbers and forms are immutable, as such, but they are almost infinite in their possible combinations. And the same is true of essential morals; as principles they are unchangeable; truth is truth, right is right, liberty is liberty, wrong is wrong, in this or any world. But they admit of many adaptations to the different and ever-changing conditions of society. And the essential principles of religion are the same in all ages and in all worlds; but all these unchangeable principles are variously conceived and apprehended, and hence in their embodiment or out-working in society we find

the permanent and the transient—the permanent in principle, the transient in form.

The transient marks the first periods of human endeavor in every field. The æsthetic sense of the uncivilized races manifests itself in forms so grotesque as to be almost a caricature of the beautiful, as it appears to the cultured nations. But in the red paint, and the curious decorations of the savage, there are color and form, the essentials of beauty, only the finer shapings and tonings, and blendings are absent. And so, in the beating of sticks and of skins, stretched over hollow logs, and in the wild shrieks and gesticulations of the savage, there are efforts after time, and movement, and expression in music, but it is a long way to Mozart and Beethoven, and to the piano and the organ. And the Caffirs and Zulus, who can count no more than their fingers and toes, have some idea of numbers, and are on the way to addition and multiplication and division, and the axioms and theorems of geometry.

But it is in the world of government, and morals, and religion, that we find the best illustrations of the transient and the permanent. The idea of government has always in some form been present to man. The first conceptions were naturally the patriarchal or tribal, or the rule of the head of the family or tribe; and as these warred one against the other, the conquered tribes were ruled by the stronger, and hence kingdoms, and empires, and despotisms arose. But the two essential ideas of authority and liberty were present, only they were imperfectly perceived. If no more, one, at least, was always free. The patriarch or the king had liberty, and in all history we can trace these two essential principles; but the intellectual and moral distance from the Pharoahs and the Alexanders to the Cromwells and Washingtons, must be measured by many long centuries of time, and unknown struggles, and sorrows and tears. Even in our own brief history, as a country, whilst the war of the Revolution gained our independence, our forefathers had to lift up a flag over a land half slave and half free. We had to wait nearly a hundred years and then to pass through another bloody war before Lincoln could complete what Washington began.

But now we are far enough along in the world's progress to see how the problem of these two essential, but apparently contradictory principles, is to be solved by a government of the people, or by making the people their own rulers, and that is to make each

man a king, and then in all being free under the eternal law of right. And all the transient forms of government in the long past, tribal, despotic and even constitutional monarchies, were, when not usurpations, adaptations to conditions of society, and preparations, through discipline and experience, and a large knowledge, for the higher ideal to which our age is coming, and to which our own country has, in theory at least, attained. And here again we reach the unchangeable in the eternal authority of right, and of liberty in the right, a principle just as unchangeable in the government of free beings as are the laws of mathematics or music, and that principle is universal, it extends to all worlds, and is no less, and even more binding upon God than it is upon man; for the higher the being, the greater the obligation and the responsibility.

The presence of the transient and the permanent is even more apparent in the development of the ideas and the institutions of religion. A good illustration of this is found in the history of the Hebrew people. Many of the ceremonial laws did not even touch the essential in morals, but were simply temporary adaptations of means to an end, a system of object lessons suited to their childhood state. If one touched a dead body he was ceremonially unclean, and the holy state of motherhood brought woman under a similar penalty. The purpose of the ceremonial laws, in their restraints and requirements, was to lead to external obedience, and to prepare the mind for the deeper ideas of the essential in morals. And so, too, of the sacrificial laws. There was neither essential morality nor religion in slaying and offering animals in sacrifice, their only virtue was in obedience to a command, and their only value was educational, and when these ends were reached, when the people came through these object lessons to have some idea of essential righteousness, and of a spiritual worship, they were discontinued. Is it a holy act now to touch the brow or kiss the lips of the dead. And what would we think now of a law that required the killing of an animal, and the burning of its entrails, and the sprinkling of an altar with its blood.

Jesus came to reveal the spiritual; to break down the partition wall between the outer and the inner, and to lead mankind into the very sanctuary of the spirit, and of God; to open the way to the "Holy of Holies." He taught that "God is a Spirit," and that worship should be "in spirit and in truth." The great emphasis of the life and teachings of the Christ was upon the inner and the

spiritual, as opposed to the outer and formal in religion. And it is just at this point that the church and theology have made their greatest mistakes. Jesus sought to open the way to the world of unchangeable principles, and to establish a religion of character upon the great law of love to God and man. With Jesus the conception of religion was purely paternal; everything centered about the great thought of the Father in heaven; and hence the brotherhood of man; and hence again, the law of love. Men should love God with all the heart and soul and mind, and love their neighbors as themselves; they should seek to be like their Father in heaven in all mercifulness and forgiving dispositions and the perfection of every moral quality.

Such a religion is easily understood; it commends itself to the reason and the conscience of mankind, and in this sense it is easy to see how the Christ is "the same yesterday, and to-day, and forever;" for He is "God with us," "God manifest in the flesh." In Him dwelt the fullness of God; the fullness of the justice of love; the fullness of life, and truth, and all the essential, and hence the unchanging qualities of God; and Jesus taught that man should be like God; should, as Paul says, have "the mind that was in Christ," and in his measure be "filled with all the fullness of God." That is, that the spiritual, the essential, the unchangeable in the self of man, should be unfolded and find its source and life in God, and be filled with God; and that is, to be filled with life and truth and love; for God is the life of life, and the truth of truth, and the love of love; and hence is "all, and in all." And thus man is to have the "eternal life" now; and in the essential elements of his being, to live in, and be a part of the unchangeable.

For a short time the early Christians realized and entered into this spiritual religion. There was then no New Testament as we have it now. The life of Christ was fresh in memory and existed possibly in some written memorabilia; the Epistles were in the hands of the several churches to whom they were addressed: there were the churches at Jerusalem and Rome and Corinth, but no combined organization. They were one in spirit, one in a great loving life and hope; and the one question was, "have ye received the Holy Spirit," has the holy life of love and power, the life of God come into your hearts?

But back of this spiritual religion were the forms of Judaism and Paganism, and around the infant church were the political.

powers and combinations of the great Roman empire. Converted Pagans and Jews found it difficult to leave off their forms and ceremonies and worship only in the spirit, and hence some of these ceremonials were gradually admitted; and then came political complications, and the church became, under Constantine, a vast organic power, half political and half religious; and with this growth of the outward the inner life of the spirit declined, and in its place came the worship of the objective, the worship of forms and ceremonies.

But this was not all. The Latin theologians began to attach a doctrinal significance to the Jewish ceremonials that were at first intended to be only educational adaptations to the child-mind of that age. Upon the old idea of animal sacrifices, they built up the doctrine that Christ was a sacrifice offered to God. The wrath-theory taught that the death of Christ was necessary to "reconcile the Father," God was angry and had to be propitiated by the death of His own Son; and the penal-justice theory taught that Christ was offered as a sacrifice to satisfy the claims of a broken law: death was the penalty and some one had to die and they put the penalty upon the innocent, made Christ a substitute before the law. And in all this the simple gospel of Christ was taken out of its near and natural relation to the reason and the heart of man; taken out of its paternal and filial relations, and cast into the cold and confusing terms and ideas of law and sacrifice and penal substitution.

The whole teaching of Christ is that God is a Father, and that his government over man is paternal. The parables of the prodigal son and the lost sheep; the father waiting for the wandering but penitent child to return and going out to meet him; and the good shepherd going out into wilderness to find the lost sheep; these are the very heart of the gospel. God loves the world as much as Christ loves it, and Christ is no less just than God. Love suffers for the lost just as an earthly father and mother suffer for a wandering child. But love is justice, and the father cannot encourage wrong by receiving and forgiving a child that is still rebellious; but no father will shut the door against a penitent child, nor does he ask any other satisfaction to the sense of justice, than reformation, and as far as may be, restitution. And so our blessed heavenly Father loves all the children of men; loves sinners, not their sins, but themselves; pities them in their sins and longs and

waits for their return. And this is the atonement of Christ, not to reconcile God to man, but to reconcile man to God; to reconcile or atone or make man in heart one with God; to reconcile him to the eternal principles of truth and justice and to so change and fill his heart with love that he will delight in the law of the Lord and in doing good, and thus be free in the unchangeable law of right.

And thus have we arrived at the very essence of Christianity; and here we find the essential, the unchanging Christ standing forever for the essential principles in the moral order of the universe, and continuously incarnating these principles in the life of the world, and seeking, through the vicariousness of love, and by all the discipline of labor, of joy and sorrow, by all education, and experience, and corrective sufferings, and by all the agencies of the church and religion, to bring all souls into the divine harmony, to character all souls in righteousness. All instrumentalities are valuable only as a means to this great end. All the systems of thought, or training, or worship, that stop short of this, can be only transient, can serve only till the higher is reached. The form of worship, the mode of baptism, or the cut of a gown, or the number of candles that burn upon an altar, or whether you worship in this temple of dramatic art, or in a great cathedral, or a humble church, are matters of little moment. The one great fact is to come into sympathy and oneness with the spirit and life of Jesus Christ, and then you have reached the unchangeable, and touched the chords of the eternal harmony, for the great moral order of the universe can never change. The eternal truth, and reason, and justice, and love, and life, came forth in Christ, they are imperfectly embodied in every form of goodness among men to-day, and are seeking to become incarnate in all souls. Oh! will we yield to this heavenly call and be at peace?

And standing to-day before this unchangeable order of reason, and right, and love, and life, we feel that we are not strangers in the universe; the permanent is forever the same. We know not what strange and sweet surprises may await the spirit when it passes from earth, but we know that with some things we shall be acquainted. Go into any civilized land on earth and we find some form of justice; we find friendships, and loves, and truth, and beauty, and song. We may not know the language, or the names by which they are called, but we know the principles and the emotions. And to whatever world we may go beyond death, the

unchangeable here will be the unchangeable there. It is now known that the same material elements that compose our earth go to make up the mighty suns and constellations billions of miles away. The spectroscope has told us of what the stars are made, and reason and moral consciousness tell us that truth, and right, and love, are everywhere and forever the same. Moses and Elias, long centuries after death, appeared on the mount with Christ; the law-giver and the prophet came to talk with the Christ about His death on the Cross, about what love must suffer that love might conquer. It was the same cause in which they toiled in the long yesterday, only it was carried higher in that great to-day. And I think that Lovejoy, and Lincoln, and Washington, find much in common in the heaven of love, and liberty, and honesty, and that they have joined hands with La Fayette and Cromwell, and that the patriotism of earth has grown into the larger love of other worlds, for the great universe is yet to be the home of all souls. O! be watchful, be careful of the imperishable self, and pray that it may be one in love and life with the unchangeable Christ.

[*Sunday, February 26th, 1888.*]

THE OLD FAITH AND THE NEW.

Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and to exhort you that ye should contend earnestly for the faith which was once delivered unto the saints.

Jude 3.

There are many things that are common; they belong to a community or a state or nation, and others belong to man as man. Such things belong equally to more than one, as streets and highways, and the public institutions and government of a city and country. And still other things, as life, and sensation, and bodily needs, belong to, or are common to the race. And so we may speak of a "common salvation," or of religion in general, as belonging to mankind, though, like government or philosophy, differently apprehended, and assuming many forms of expression in statement and practice.

Nature provides a few of the great physical essentials of man's existence, as air, and water, and light, and, along with these, nature also supplies the conditions that make it possible for him to provide for such other essentials as food and raiment. Nature gives man a material world of soils and minerals, and vegetable and animal life, but, having provided these, he is left to his own exertions to work out his physical welfare. And as man is given mind, reason and volition, and a spiritual nature, he is conditioned in a world of truth and right, and with these provisions he is charged with the duty and the responsibility of working out his mental and moral destiny.

It may be accepted as a general principle, that aside from these gifts of nature, or of God, everything of value can be had only at

a corresponding cost. And the price has to be paid in some form of human toil or suffering, or waiting, or enduring. Property comes as the result of planning, and working and saving. Education means study; moral culture comes from self-denial and the practice of the great virtues. Governments are not made in a day, but are the slow growth of centuries, and it has taken thousands of years for liberty and justice to reach their present high, though still imperfect state. And the same is true of the great ideas and principles of religion. Judaism, through hundreds of years of education, and the discipline of bondage and suffering, was led at last to abandon idolatry, and to the conception and worship of the one living God; and under the prophets, religion reached the higher thought of character, or of righteousness of heart and life. Christianity, as a fuller revelation of the Fatherhood of God in the Son of Man, and the Son of God, and of the continuous divine presence and life of God in the world as a Holy Spirit, and of man as the child of God, is the final religion. There can be nothing deeper nor higher; there can be no principles nor life more universal; and Christianity will yet permeate and absorb all other religions. But to do this it must abandon many false and foreign accretions, picked up in its long history, and return to "the faith once delivered to the saints."

It is felt and confessed on every hand that the present is a period of change and of general unsettling of beliefs, and many seem to think that some new faith is yet to come to the world, that the old faith has had its day, has served its time, and will soon live only as a thing of the past, but will have no vital place in the faith of mankind. In my judgment, the very opposite of this will occur, and, instead of finding a new faith, our age is already on its way to a better understanding of the old faith. By this I mean the essential truths of the Christian religion, and not the accretions and interpretations by which they have been overlaid and almost obscured.

These essential truths are found, first, and in their most authoritative form, in the Scriptures, and, secondly, they are in substance well expressed in the two most ancient creeds of Christianity. But the trouble with our age is this: those who are called orthodox are standing for many things which, according to these earliest creeds, form no part of orthodoxy, and many of those called Liberals, in fighting these accretions, think they are fighting

orthodoxy, when, in fact, the real truth, and, as judged by these most ancient creeds, the real orthodoxy lies back of both parties; and it is to this great truth that the deepest thinking of our age is returning.

Let us try, then, to get a clear view of what "the faith once delivered to the saints" was and is, for essential truth is unchangeable, and in the light of this we may the better understand the departures from it and the return to it. The essential truths of Judaism are: the one living God, and righteousness. The essential and enlarged truths of Christianity are: the Fatherhood of God, revealed in the Son, and the presence of God as a Holy Spirit, and the sonship and brotherhood of man, and the indwelling of God, or God in man; and hence the righteousness of love or the divine life of the soul, and the continuity of being or "the life everlasting." In other words, the central truth of Christianity is the incarnation, or the immanency of God in Christ, and in man, and in nature.

And now, to understand the forms in which the early Christian faith found expression, they must be read, not only in the light of these truths, but in the light of the thought and surroundings of that ancient time. It may seem tedious, and even difficult, but would we stand in the clear light, we must go back in thought, or imagination, or history, and, as it were, live in that time. There was lying back of early Christianity, Judaism, with its ceremonial law, its priesthood, and its sacrificial worship. All around the new Christian religion were the religions and philosophies of the Greeks and Romans, and back of these were the religions and philosophies of the farther East, or of Zoroaster of Persia, and of Buddhism and Brahmanism of India. And the new religion had not only to encounter the difficulties and the dangers of opposing these forms of organized power, but it had to meet all their many forms of thought.

In the first century there was no formulated theology, religion was a life, an inspiration of the Holy Spirit, and there were the preachings and the writings of the Apostles. It was not till near the close of the second, and in the first part of the third centuries, that anything like a formal theology arose, and, naturally enough, it came from the Greek mind and the Greek school, at Alexandria. Duruy remarks, that the deities of Rome were the guardians of property, and the protectors of agriculture, and so on, but did not

raise the minds of their worshipers to the sublime. Nor was the Roman mind adapted to either philosophy or theology in any high creative or spiritual sense. The divinities of the East were so far from man that, with all their incarnations, they did not enter into his life. The Greek divinities were near to men, and even shared their weaknesses, and the Greek genius was suited to the high and the spiritual in thought, and hence the educated Christian Greek mind could best enter into the spiritual conception of Christianity. And hence Clement and Origen, of Alexandria, were the earliest and best interpreters of its inner and essential truths, and they emphasized the great truths of the Fatherhood of God, and the Sonship of Christ, and the immanence of God in the reason and the conscience of man, and hence the divine naturalness of religion. They saw God in nature, and God in man, and God in Christ, and hence the incarnation was the natural order of the moral universe.

And now let us look at some of the systems of error of that time, that sought to supplant these central doctrines of Christianity. The first was Gnosticism. The origin of this sect is obscure; it probably came from the Persians, and was present in thought, but not in organic form, in the days of the Apostles. The term Gnostics also covers many different beliefs; but their most central doctrine was the transcendency and the unknowableness of God, and that the creation was the work, not of God, but of lower, and of even not good deities. It is somewhat related to, and probably descended from the Persian doctrine of the Manicheans, or of a good and an evil deity, or of two self-existent and eternal principles of good and evil.

And now in the light of these facts of the Fatherhood and immanence of God, and the incarnation of God in Christ, as taught in the Scriptures, and emphasized by the Greek theologians, and in the opposite thought also of the Gnostics, let us read the Apostles' creed, and we shall see how it seeks to express these great truths, and to guard them against the errors of the Gnostics. "I believe in God, the Father Almighty, maker of heaven and earth." There is affirmed the Fatherhood of God, and that this God and Father created the heavens and the earth, and not some lesser or malignant deity. And the second article of the creed: "on Jesus Christ, his only begotten Son, our Lord," is meant to oppose the Gnostic doctrine of many emanations, or a long line of intermediary deities; it meant to teach that the living God, that the Father was revealed

in Christ. The Gnostics believed that matter, being the work of an evil deity, was itself essentially evil, and hence denied the reality of Christ's material body; against this the creed says, "He was born of the Virgin Mary," had a human mother and hence a human body; and it emphasizes the fact, as to time and particulars, that "He suffered under Pontius Pilate, was crucified, dead and buried. We do not know just when this creed was formed, probably some time in the second century, and the remaining clauses, relating to the Holy Spirit, and to the Holy Catholic Church, and the remission of sins, and the resurrection, may have been added at different times. But it stands as a powerful protest against the dark pessimisms of the Gnostics, and a glad acceptance of the great truth of the immanency of God in Christ. It is a healthy avowal of optimism, of the best in nature and in man, for God made the world, and made man in his own image, and in that great truth is the pledge and the prophecy of the final triumph of the good.

Now let us try to get a view of the question at issue that led to the formation of the Nicene creed. We have said that the divinities of the East were distant, and hence there was in the Eastern thought the idea of intermediate deities. It was on this ground that Origen opposed Celsus. This also was the reason why the Emperor Julian could not accept the Christian idea of the immanence of God as taught by the Greek theologians. Athanasius, of the 3rd and 4th centuries, and the successor of Origen, was born and educated at Alexandria, and it was this Great Father who answered the Apostate. It was less than half a century since Constantine had professed the Christian religion. Now the Emperor Julian was restoring the heathen deities, and with his own hands cutting the wood to offer sacrifices, and with distended cheeks quaffing the incense from the altars.

A great heresy had also come into the Christian Church. Arius, educated in the farther East at Antioch, had felt the force of and imbibed the Eastern ideas of emanations, and inferior deities. He could not accept the Greek idea of the Fatherhood and immanence of God, of God in Christ, and the image of God in man. And hence Arius, believing in the transcendency of God, taught that Christ was a highly supernatural being, but not of the essence of God, that he was really neither God nor man. Against this doctrine Athanasius urged the scriptural and philosophical view of

the Fatherhood of God and the essential divinity of Christ, that Christ in his essential nature was one with God, and it was to meet this issue that the Nicene council assembled.

The Arian doctrine had spread widely, nearly half the churches were affected by it, and the question to be settled was no less than this: was the church to give up the doctrine of the Fatherhood and immanency of God in Christ and in man, and nature, and in its stead, accept the Eastern doctrine of a distant and unknowable God, and that the world was created and ruled by lesser deities. And now, in this light, read the Nicene creed: "We believe in one God, the Father Almighty, maker of all things, visible and invisible," that affirms that God is Father and Creator. Now the next point is to affirm that Christ is of the essence of the Father, and not some lower and intermediate deity, and hence the creed says: "and in one Lord Jesus Christ, the Son of God, begotten of the Father, * * * of the substance of the Father; God of God; Light of Light; Very God of very God; begotten, not made, of the same substance with the Father." And it further says, that those who "affirm the Son of God to be any other substance * * * such persons doth the Holy Catholic Church anathematize."

Placed thus in its historical and philosophic light, and in relation to the opposing school of Arius, and of the Eastern doctrine of intermediate emanations or deities, this Nicene creed is seen to affirm a no less great and essential truth than that of the Fatherhood of God, and the divine immanency in Christ, and that our very humanity is directly related to, and descended from, and bound to the very life of God. And that is the very essence of Christianity. It is a pure and lofty theism; it is the Fatherhood of God revealed in Jesus the Christ; It is "God with us;" "God in Christ;" "God manifest in the flesh." It is the immanence of God in nature and in the reason and conscience of man. It is at once the profoundest philosophy and the purest Christianity. And whilst it sought to thus express these great verities, it sought to unite the opposing religious and philosophic views of the East and the West. The thought of the Fatherhood, or of all things proceeding from God, might take the place of the abysmal conceptions of the infinity of the Divine Being as held by the Eastern schools; the idea of the manifestation of God in Christ, or of the divine word, harmonized with the Greek thought of the Logos; and the idea of the Holy Spirit revealed to the spiritual consciousness of man, not only

explained the mode of the divine presence, but by making it ethical, or holy, preserved the idea of moral quality, and character.

We need say nothing of the Athanasian creed, of uncertain authorship, and not received in the Western church till near the close of the 6th century. It is retained in the book of prayer of the Church of England, but was rejected by the Protestant Episcopal Church of America. But the Apostles' creed and the Nicene creed are accepted by the Greek, the Catholic and the Protestant churches, and should be the possible basis of universal catholicity.

But now, note a great change. In the 5th century Augustine introduced the doctrine of the fall of man and of original sin, a dogma unknown to the Greek fathers, and not so much as alluded to in either of the great creeds. Augustine was for several years connected with the Gnostic sect, was of an impulsive temperament, and had fallen into many sins, and at last came to the most gloomy conceptions of the corruption of human nature. He joined these on to the story of the fall of man, and worked out his theory that the whole race had fallen in Adam, was born utterly depraved and guilty, deserving of eternal death. And upon this he built up the doctrines of a penal atonement, and election, and reprobation, and of endless punishment, not one of which is found in the Apostles' or the Nicene creed. Pelagius, who lived in the time of Augustine, and was opposed and condemned by him, advocated the Greek idea of human nature, and of the presence of God in man, and the power of the human will to turn to God and do right. Nor was Pelagius condemned by the Greek bishops, nor does the Greek church believe in this Latin dogma of inherited guilt, and the utter impotency of the human will.

And now, here is a fact of history that should be noted, it is this: that in the Reformation of the Sixteenth Century these doctrines of the Catholic church were accepted, and the special dogmas of original sin and a substitutional atonement and endless punishment were emphasized. The Reformers naturally turned to the Latin bishop, Augustine, and finding these doctrines elaborated, accepted them and built upon them. The whole race had fallen in Adam; all were born corrupt and guilty and deserving of everlasting death. An infinite debt had been incurred; an infinite price had been paid to satisfy justice; and what the Reformers did was to teach that men could go to God instead of the church, to have the credit placed to their account.

But the underlying theory was not questioned, and Calvin emphasized Augustine's teachings of the fall and of original sin, and of election, and grace, and endless punishment. And if you look at the Augsburg Confession of Faith, or the Westminster, or the Thirty-nine Articles of the Church of England, you will find running through them all as a fundamental idea, this dogma of original sin and the theories of atonement built upon it. But they are not in the two great creeds of Christendom; they say that "Christ suffered," "was crucified," but no idea of penal substitution is even intimated; and they affirm the "life everlasting," but not a word is said about everlasting punishment. All these thoughts are utterly foreign to the early Greek theology. And I claim that they are no part of the "faith committed to the saints," and that by the universally conceded standards of orthodoxy, they are heresies.

And I believe that had it not been for these corruptions and the abuses built upon them, there would never have been any need for a Reformation, and that the reformation of abuses is now passing on to the deeper reformation of the doctrines themselves. And had it not been for the special emphasis placed upon the doctrine of the Trinity, pushing it on to a form of tritheism, there would not have been the Unitarian revolt, and certainly, if the doctrines of Clement and Origen had been taught, there could have been no Universalist revolt, for the whole church would have been Universalist. And the profound significance of what is called the "New Theology" is in this, that it is a movement back to the Greek fathers, and to the teachings of the Apostles and Jesus Christ.

And this is the faith for which we contend; and well may we, for it lightens the unbearable burdens put upon the reason and the moral consciousness of our better age in trying to believe in original sin and inherited guilt and penal atonement and endless punishment, and in place of these it gives us a religion that appeals to reason and justice and love; it lifts up the thought of a heavenly Father and a paternal government over mankind, and we see the atoning work of Jesus Christ in reconciling the world to God; reconciling the world to justice and love, and building up man into the life and character of God.

And in our age of material and pessimistic tendencies, both the rational answer and the moral cure are found in this spiritual

conception of God and the universe. God is Father, God is Spirit, "God was in Christ"; man is a spirit, man finds his relationship to God in his reason, in his volition, in his conscience; and he finds God in these, finds God in all truth and beauty and justice and love. And hence he perceives the divine, knows God, and knows there is a spiritual universe. This is the answer to materialism.

And it is the answer to pessimism. Take away the thought of the living God and Father, admit that this world is the creation of lower deities and that matter is evil, admit the Manichean doctrine of dualism, or of an eternally evil principle sharing the universe with God, and there is no sure answer to the pessimist; but conceive of the universe as created and governed by an Almighty Father, and see his love revealed in Jesus, the Christ, and admit the reason and love of God in the reason and love of man, and see in man the immortal child of God, being taught and trained for the endless years, and you cut the very roots of pessimism. For God is good, and hence God's world and universe cannot be bad, and somehow and somewhere the undying existence of each soul must be a blessing and not a curse. But admit the Augustinian heresies that are called orthodoxy, and a theodicy is impossible: admit endless punishment, and there is no answer to the pessimist; the universe had better never been. But standing back in the great centers of reason, and truth and right, standing back in the divinity of man and of Christ and in the love and Fatherhood of God, faith is secure and hope is eternal.

[Sunday, March 4th, 1888.]

THE SATISFYING VISION.

As for me, I shall behold Thy face in righteousness;
I shall be satisfied when I awake with thy likeness.

Psalms xvii: 15.

Our word satisfy comes from the Latin *satisfacio*; *satis*, enough, or full; *facio*, to make. And hence to be satisfied is to have every want, and wish, and longing gratified to the full, or till nothing more is desired.

Every form of life is conditioned in corresponding needs. Plants, and trees, and grasses, and grains require soil and sunshine, air and moisture. But they are not conscious of their needs, and when deprived of the necessary conditions of growth droop and die without any sense of suffering. The needs of the lower forms of sentient life are few, and hence easily supplied. The fish wants only the soil for food, and a hole in the ground to protect its body from the parching heat of the sun, and it instinctively seeks these conditions. The higher forms of animal life have larger needs; they feed upon vegetable growths, and some upon insects and the flesh of other animals; birds build nests, the wild bee finds a home in a hollow tree, and animals wander in the woods and seek shelter in thickets, and jungles, and caves. And, so far as we know, their few wants are all supplied under these conditions; nature provides their clothing, and they live upon uncooked food, and are satisfied. Nor do we know to what extent they suffer when deprived of food and drink, or from exposure to heat or cold, nor what pain there is to them in dying. That the higher animals do suffer is evident, but it is not probable that they know much, if anything, of those forms of suffering called mental and moral, nor is it probable that their physical sufferings are so intense as those of man.

Man is a higher being, his bodily organism is finer, his nervous system is more delicately wrought, and hence more susceptible to pain. And this higher being has larger physical needs; his body must be clothed and sheltered, and his appetite asks for a table spread with many kinds of food. Nature has provided the most delicate and beautiful covering for insects, and birds, and beasts; they are clothed in hairy garments, in garments of richest colors, and plumes of feathers, and fine and costly furs. Their feet need no shoes, and they go with uncovered heads, and with all these little children of the woods, and larger animals of the forest, the fashion never changes, their faultless styles are the same from age to age. But man has many appetites and tastes to be gratified, many changing styles of dress and architecture to follow, and hence, with his large needs and capacities, his life is not so easily filled, and there is generally some unsatisfied longing, some vacuum of his being that is unfilled.

And this longing, this unsatisfied life of man, is not only an evidence of the larger possibilities of his being, but its presence is essential to his progress. Man is exposed to the danger of being too easily satisfied on the one hand, and on the other to the mistake of seeking satisfaction in the lower, at the expense of the higher. It does not take much to satisfy an American Indian, or a Zulu, or a Kaffir of Africa. The difficulty with the uncivilized races is found in the fact that they are too easily satisfied, and the only hope of their ever rising to anything higher is in the possibility of first making them conscious of their present poor condition, and in this way creating a desire for something higher. As long as they are content to go without clothing, and eat raw food, and live in bark houses, they can have no motive or ambition to strive for anything better. They must realize the emptiness and poverty of their present hard lot, and become unhappy because of it, and even miserable in it, before they can be led to seek and toil for the priceless blessings of civilization. You must make them miserable before you can make them happy.

And this seeming paradox runs through the whole philosophy of life. The danger of our world is not in too much unrest, but in too little. And then, when awakened and filled with a proper discontent, the mistake often is in seeking for satisfaction where it cannot be found; or in trying to fill the higher nature with the things that can only satisfy the lower. And yet, all this dissatis-

faction with what is betterable, even in material things, is, upon the whole, a good rather than an evil; and hence should be both encouraged and directed.

As the material underlies the mental and spiritual in the order of nature, so must progress in the lower keep pace with the higher, and we may even say that the lower conditions the higher; or that there can be no great world-advance that does not carry along the temporal and the material. And it is equally true that the lower cannot attain any real greatness nor permanence without the help of the higher. The Roman civilization attained military power and material greatness, but it lacked the essential mental and moral greatness to make it enduring. Whilst on the other hand, in the middle ages, the material was largely neglected, there was a general despair of the present world and life, and the masses looked to the future only with hope, and the result was that they lost the present, abandoned the fields of earnest toil and effort in which they might have become strong and useful, and fled to the mountains and caves and convents to escape the evils that should have been bravely met and overcome. And the result was, a formal ceremonial and mystical piety, with very little that was healthy in morals or valuable in character.

And it should be observed also, that the beginning of the progress that has come on down to our time, was in material things; in material inventions, and discoveries. Of course the mental was associated with the material, but had the human mind gone on in speculations about the Trinity, and in mapping out the country beyond death, and not come down to the things of the present world, the new continent would not have been discovered, nor would the printing press have been invented. And had the great questions of liberty and justice and of morality and the rights of man not taken the place of a speculative theology and a mystical piety, there could have been no great progress in the social order. And it is this orderly and co-ordinated movement of the material and the mental and spiritual that gives the hope of permanence; the hope that the advancing civilization of our age is not to decline, and relapse again into anarchy or barbarism.

It may be accepted then as a general proposition that a proper discontent precedes and conditions all healthy progress. As long as the millions of our world were content to live in ignorance and poverty and slavery, and were satisfied with the few poor comforts

that were possible under their hard lots, their condition was hopeless. The wonder of history is, that this listless content lasted so long, that the great masses of mankind so long consented to be ruled and oppressed by the few. The explanation is, that they knew not their rights and their power, that their deeper nature had never been awakened, or if awakened, had been crushed and awed into a servile subjection.

The great Germanic peoples seem always to have cherished the principles and the love of liberty, and hence they existed as separate states or kingdoms; and it was not for less liberty, but for a greater security in a larger liberty that they consented to unite or become one in the present empire under King William. And the same genius for liberty naturally followed the Germanic occupancy of England, and just as naturally extended to the early colonies of this country. Switzerland and the Dutch republic possess the same characteristics and they are shared in a less sense by the more fitful French, and the easier-going Italians. And we may notice this fact: that the peoples of highest aspirations have had the hardest struggles and have attained to the greatest success. They have led in the forward march of civilization. And just in the proportion that the people of Russia are coming to see the despotism and the degradation under which they are living, are they filled with discontent. In that vast empire of more than a hundred million people, only two million are in the schools of all grades, less than two per cent. whilst in this land there are fourteen million out of a population of sixty million in the different schools, or nearly twenty-five per cent. The ratio of Russian literacy about equals that of American illiteracy. And the Russian government is trying by all means to prevent popular education, and for the reason that it is not possible to maintain such a despotism over an intelligent people. The nihilists are almost without exception from the educated classes, or the students of the universities.

Now the question may arise whether it is better to have the satisfaction that may be found in the possible contentment of ignorance and the hardships of poverty and despotism, than to have the awakening, and with it the discontent and the possibly greater sufferings for the time, that beset the paths of liberty and all higher progress. Or is it not better to be content in poverty and ignorance and sin, than to enter upon the unrest and struggle for property and learning and religion? From those who are truly awakened,

and who know and value manhood and principle, there can be but one answer. But from the near view of present ease, the answer might be different. The French suffered more in the first years of the Revolution and under Napoleon, than they did under the last years of Louis XIV., and so did the Dutch republic and the American colonies suffer more just at the time in resisting oppression than they would have suffered in submitting to it. But there are principles dearer than ease, or life itself, and there is always a day after any present to-day, and in these facts are the considerations that determine heroic souls.

And so might it have been easier for our country to have avoided the Rebellion by submitting to secession, and it might have been easier for Luther and Melancthon and Calvin and Knox to have shrunk from the thought and labors and cares of the Reformation. But there are higher considerations that confront and determine the actions of truly awakened souls. What is true; what is right; what is best for the world; what is duty to man and to God? These are the great questions that make heroes and martyrs. When the soul gets a vision of God, it rises to new resolves; it rises above the low pleadings of selfish ease and pleasure. It says, "As for me, I shall behold thy face in righteousness." And when one gets a true vision of God, it is not the ecstatic vision of a heaven beyond, for which he longs most, but the realized vision of the righteousness of God in his own soul and in the souls of others, and hence he gladly gives his life that the fair face of the Divine may shine forth in the truth, and in the liberty, and justice and love of mankind.

The philosophy of the discontent of our time is found in the deeper awakening of the rational and moral consciousness of mankind. In the ages of ignorance and credulity almost anything could pass, unchallenged, for truth, and an easy and unthinking faith could accept the lowest and most unworthy conceptions of God, and man, and the world to come. But the awakened and realizing thought of the present is not content to receive these old theories upon the authority of the past, and asks for the rational and moral authority of the truth itself. It is no longer sufficient that a doctrine have back of it the authority of some church council; it must be able to pass the ordeal of the reason and right of the present. And hence it is that this age can no longer give an unquestioning assent to the mediæval dogmas of election, and

reprobation, and original sin, and a penal atonement, and endless punishment. And the same awakened reason, and right, and liberty, can no more accept the old ideas of slavery and despotic governments, than can the science of the present accept the Tolemaic astronomy, or the great agricultural and business world be content with the wooden plows and slow-going stages of the long ago.

But all this new awakening and discontent puts upon our age the strain, and struggle, and unrest of passing from the old to the new; from the despotic to the free in government; from superstition to reason in religion; from cruelty to kindness; from fear to love; from might to right. And the tremendous significance of such an age is in the fact that the rational and moral nature of man is getting nearer to the Divine, and the millions of awakened souls are saying, "as for us, we will behold Thy face in righteousness," we will see God in truth, and liberty, and justice and love. The vision of the Divine is seen in reason, and right, and all the great qualities of the spirit, and each illumined soul is saying, "as for me, I shall behold thy face in righteousness;" as I become like God in the essential qualities of my own being, I shall see his face. "The poor in heart shall see God;" "they that hunger and thirst after righteousness shall be filled;" "the merciful shall obtain mercy." And this vision of the Divine is beginning to rise up before the nations of the earth, and they are seeing man as Divine; man, in the likeness of God; and hence are beginning to see the possibilities of a redeemed humanity. The prophet's vision of universal truth and liberty, and love and justice, is rising before our age, and with this there is the dissatisfaction with the ignorance, and sin, and the many wrongs and imperfections that still exist. Were it not for the higher ideals and possibilities that are rising up before us, we should have the rest of indifference or of despair; but, instead of this, we are saying, the neglected children of the present age must be cared for, and taught useful industries, and trained for citizenship, and every wrong must be made right.

Moral ideas are coming to the foreground in every great issue. The real question between the striking engineers and the railroad just now, is that of right, of fairness. It may be difficult for outside parties to understand just where the right is, and where the wrong, and probably each party is right in some of its claims, and wrong in some. Neither party is appealing to physical force or violence,

but both are anxious that in the larger court of the public sense of right their claims shall appear to be just. And why? Because the higher moral ideas are coming to rule the present age, and the public conscience can no longer sanction that which is not fair and just among men.

The soul of man is made for the higher, and once awakened it cannot find rest in the lower. Even the things that minister to the needs and the delights of the body and the senses, and that are in themselves proper and necessary, cannot satisfy the higher longings of man's better nature; and hence it is that beyond the earlier years so many lives are empty, and the more they try to fill the void with worldly gain or pleasure the deeper is their disappointment. The appetites and passions are taxed and goaded on, and indulged to satiety, new delicacies are sought to please the taste, and new styles invented to please the eye, but the soul is not satisfied. The love of money is the last to let go its seeking and craving, and long after the reason says, added property means added care, but can add nothing to the happiness of its possessor, the love of gain goes on grasping for houses, or lands, or stocks, but the soul is not satisfied. Only God can satisfy the soul. Reason finds satisfaction in reason; love is satisfied with love, and justice with justice.

The bodily senses grow old and decline with advancing years, but the soul is always young, and reason and right and love and hope can fill and make glad the evening of life, and as the shadows deepen and the night draws near their holy light can illumine the darkness of death. The mind never grows tired of truth. With the weight of time pressing upon a feeble body, Herbert Spencer finds increasing pleasure and interest in philosophy. The heart never grows tired of loving. Beyond his fourscore years, the gentle Whittier finds increasing joy in the love of God and man. "Man shall not live by bread alone," his soul needs the word of God, and the joy and peace of the Holy Spirit. Jesus said, "I have meat to eat that ye know not of," "my meat is to do the will of him that sent me," and he went about doing good, and forgot his own hunger in the joy of breaking the bread of life to the woman at the well.

O friends, has this divine unrest come to you; are you dissatisfied with the results of life and with your own hearts? Is the Holy Spirit calling you to "see the face of God in righteousness?"

Then make the great resolve that this vision shall be yours, that you will be at peace with yourself by being at peace with your own sense of what you ought to be and do. The soul can never see the face of God in righteousness whilst it lives in conscious sin. Vows unpaid, and duties undone, and enmities cherished shut out the vision of the divine. The soul must seek to be right and to do right, if it would walk in the light of God; and living thus, the blessed vision will arise. God will put his law of love and life in the soul. O ! young man, standing where the paths meet and part, will you say at this hour, "as for me, I will behold thy face in righteousness ?" Say that; say you will try to see truth as God sees it; and to see right as God sees right, and follow faithfully and prayerfully that resolve, and the blessed life of the righteous shall be yours. And there are those whose eyes have long looked upon the perishing pleasures of earth and seen them fade away, and now in the dim twilight are looking for the evening or the morning star. O ! look up, that the vision of God and heaven may bless your weary sight before you go hence. And some have long walked in the light, and to their clearer sight and enraptured gaze there is no night.

"I shall be satisfied when I awake in Thy likeness"; satisfied when I am pure within; when my heart is at one with truth and right and love and God; satisfied when liberty and justice and brotherhood fill and rule the world; satisfied when I awake in the life that is better and with immortal eyes behold the land that is far away.

[Sunday, March 11th, 1888.]

THE RETURN OF DUST AND SPIRIT.

Then shall the dust return to the earth as it was,
and the spirit shall return unto God who gave it.

Eccl. xii: 7.

I would not bring sadness into our morning hour of worship, but rather fill it with helpfulness and joy. Nor should we be indifferent to the sorrows that others feel, nor unmindful of the great change to which we all hasten. The true philosophy of life is to face all the facts of our being, to try to understand them, and to be prepared to meet our appointed destiny. It is not wise to live in a world of mortality and not reflect that we too are mortal; nor is it wise to put off the thoughts of death to the dying hour. Rather should that great event be journeyed up to with open vision and full realization of what it is and all that it means.

In a neighboring church at this hour are being held the funeral services of an esteemed minister of the Gospel. For a quarter of a century Dr. Ryder filled one of the leading pulpits in our city. He came here when the city numbered scarcely a hundred thousand; he lived to see its population increase to nearly a million. Through the years of its growth and formative life he was a strong, wise and prudently progressive leader. Upon every great question that affected its social welfare, his voice was heard. The years of his pastorate covered the period of the Rebellion and of the great fire. When the Union was in danger, and the country needed soldiers, he was a patriot. When the city was in ashes and the poor needed help, he was a philanthropist. Upon the questions of temperance, and social purity, and an honest ballot, and the just administration of our municipal affairs, his influence was always cast on the right side.

As a theologian he stood for the gospel of hope, and not of despair. He was a profound believer in the fatherhood of God,

and in all the great and far-reaching truths to which such a faith logically leads. He saw the sins and the sufferings of the world, but he saw God in Christ and God in man, and hence could not limit the great work of the redemption, of the education and training, of a race of immortal beings to the few years of man's life on earth, but saw the great process moving on into the endless years beyond. He believed that sin brings suffering, but he believed that the punishments or chastisements of a heavenly Father are not in wrath, but in love; that they are corrective; that God judges that he may teach; and Dr. Ryder believed that the work of God would sometime be complete, and that existence would at last be a blessing, and not a curse, to every soul that the living and loving God permitted to come into being. A dozen years ago, when my own mind was trying to find a way out of the mazes of error, and the cold and heart-crushing beliefs in which I had been educated, he wrote me that there would be "no cloud upon God's great white throne at last."

It meant a great deal more to stand for such truths twenty-five years ago than it does now, for then the better faith and hope were less understood and more bitterly opposed by the so-called orthodox churches; but now it is shared by many laymen in all the churches, and there are very few intelligent clergymen who have the heart to preach the doctrine of endless punishment as it was preached when Dr. Ryder began his ministry. He lived to see a great change come over the thinking of his age, and he helped make that change possible. He was a profound believer in all the great spiritual verities of religion; he believed in prayer and in a deep religious experience, and in holiness of heart and life. The death of such a man is a loss to our city; and though not in the active pastorate since he passed his three-score years, he was scarcely less valuable to the public in the many trusted and useful positions he filled in works of charity and social reforms. And the death of Dr. Ryder will be felt as a loss to other churches than the Universalist denomination. There was, perhaps, no minister in the city more universally respected, and our hearts are with those who at this hour gather about his coffin and look upon the face that for so many years stood before them in the pulpit—the eyes now closed and the once speaking lips silent forever.

Three noble clergymen, Drs. Ellis, Swazey and Ryder, have recently gone from our city to the silent land beyond; and but last

week, the venerable Alcott of the Concord School of Philosophy and his excellent daughter, Louise, whose books have made gladder and better the childhood life of two continents, passed away from the shores of time. And from across the sea came tidings of the death of Germany's great emperor. We can hardly realize how much of history has been crowded into the active life of that one great man, extending as it has all the way from the Battle of Waterloo down through the French Revolution of '48 and the Crimean War to the Franco-Prussian War and the consolidation of the German States. But the great soldier who had lead armies to many victories and a nation to glory bowed at last beneath the weight of years, and surrendered his crown at the call of death.

The going away from our city or our world of those who have filled public places and taken any large part as teachers or thinkers or authors or rulers, naturally attracts attention and calls for wider notice; but death in itself considered is the same to the individual, whether he lay down the pen or the sword or go from the pulpit or throne. And it is neither more nor less to the humblest citizen of any land. A church may mourn the loss of a pastor, and a country mourn the loss of a great ruler; but human love and sorrow are much the same among the high and the low and the rich and the poor. There is not one kind of love and sorrow in the homes and hearts of royalty, and another in the homes and hearts of the common people. The great facts and feelings and sentiments of life and death and joy and sorrow are much the same in palace or hovel, and the children of royal families do not mourn the death of a father or mother any more deeply than do the children of any loving home in city or country. The affairs of an empire may be affected by the death of a king, and so may the lesser affairs of the family be changed by the death of a parent.

But over and through all such changes is the strange fact of death itself; the startling fact that human bodies are but vitalized dust, and with all their strength and beauty must return to the earth and mingle again with the elements from which they were taken; to flow in the river, fall in the rain, float in the air, or grow in the life of grass or grain, of bird or animal. Matter is not the stable or unchangeable substance that it appears to be to the senses. It is true that the essential elements of matter, so far as we know them, do not change; but these are constantly assuming new forms and entering into new combinations; forming now the bodies of

plants and then of higher organisms; and it may be that the oxygen that vitalizes the air we breathe may have been breathed by thousands of bodies now dead; and it may be that these dead bodies have come up in vegetation and have been reassimilated and are now in part the bodies in which we live. Life is forever clothing itself in new forms, weaving from the elements of nature the bodies in which it appears; but there is no evidence that life itself, even vegetable life, dies, and hence it is only in the sense of the change of the outward form that we can certainly say that there is any such thing as death.

But the relations between life and its material body are so intimate that practically we say they are one. When we speak of our own lives we include the body with all its senses, and yet we discriminate between the essential self and its organism; we speak of our bodies as a something that we own and use, as our hands, our heads, our eyes. And it is here that science gives us the best philosophical definition of life as the correspondence of an organism with its environment. The vine or the tree finds its environment in the surrounding earth, and the air, and light, and rain. Cut off from these it dies. Science again tells us that complexity of organism favors longevity, or increases the chances of maintaining correspondence with environment. The plant is stationary, and hence cannot move away to escape drouth or cold, but birds and animals can change their location. Man is the highest and most complex of all organisms, and hence can maintain his correspondence with surrounding environments where the lower animals cannot. He can build a ship and live on the seas; he can create an artificial climate by the use of clothes, and houses, and fires, and live in the coldest latitudes; or he can travel from one climate to another; and by his knowledge of surgery he can reset broken bones, and by his chemistry he can counteract many poisons.

And here is the struggle for existence; it is the effort to maintain the correspondence between the physical organism and its material environments of air, and food, and drink, and heat, and cold. When the correspondence is perfect, there is health; when it is disturbed, there is disease; when it is broken off, there is death. The outer conditions of life still exist, but the organism cannot appropriate them; the lungs cannot use the air, the stomach can no longer receive food, or the weary heart can no longer beat. Then

the body, no longer held in life by its correspondences, returns to the earth.

The physical body is the materialized self of man; it relates him to the world of sense; of sight, and feeling, and sound. It is through these senses that we know each other as bodily existences, and it is by the use of these bodily powers that we perform the work of life. And hence we can hardly conceive of a greater change than that which takes away the body. To the outer senses, it is the disappearance, the removal, of the person from all the scenes of the living. The farmer leaves the field, the mechanic leaves his tools; the business man is seen no more on the street or at his desk. The lawyer leaves his office, the student his books; the mother is seen no more in the home, and the voice of the preacher and the singer is heard no more. The cradle is empty, the toys are left, but the baby is gone. The pulpit and the throne remain, but others speak and others reign.

The change is so great that it almost passes belief, and defies realization, and yet we know that it is so. Those who were with us yesterday are gone to-day. And, naturally enough, are the closing scenes of life impressive—impressive to those who go and to those who stay. No longer able to walk or stand, the sick one lies upon his bed. Once he had years before him; now only days or hours. He can work no more, and with failing strength his words are few and slow. We watch the palid face, we count the failing pulse, we note the last breath, and in low whispers say, he is dead. And then, over the grave we say, "Earth to earth, dust to dust."

Medical men have given much thought to the phenomena of death, and the general conclusion is that in the act of dying there is little suffering. Nature provides her own anæsthetic; the life forces retreat from the extremities, and the nerves of sense are numbed and lose their susceptibility to pain. Much has been written, also, upon the state of the mind in death. In many instances the brain is not affected, and every faculty is clear to the last moment. Retreating upon itself the mind is often intensely active. Those who have been rescued from drowning tell us that their whole lives were present to consciousness in a moment; and we have all observed, perhaps, the transcendent and ineffable tenderness and depth of love in the dying hour; the love of fathers and mothers for their children, and their parting words and blessings. And we

have observed, too, the changed features of the dead; how the traces of the last sufferings disappear, and the lifeless features are wreathed in a peaceful smile. It is the impress, the kiss of the departing spirit upon the dust through which it has thought and spoken, laughed and wept, and loved.

"And the spirit shall return unto God who gave it." All along the lines of science we hear it said, now, that all life is from life, and we are coming to realize that life is the one great essential and permanent fact of the universe, and that all life is from God or from the infinite life. And all through the Bible there runs this same thought that God is the God of life, and in its higher revelations, the duality of man's nature as having a body and a soul is often plainly stated. At center, man is a spirit. We say he has a soul, but the deeper truth is, that he is a soul, and that he has a body.

What is left when the body dies? All that there was in the real being before death. The spirit itself has form and feeling, it is this that gives form and feeling to the body in life, and it is the going away of this that leaves the body but dust. The spirit lives in God now as really as it does after death, but the presence of a body that is related to the earth makes man appear to live in the material, and he does thus live; but God is in the essence of the material, and in every vital law of nature. And hence to "return to God" is not to be withdrawn from or taken out of relation to nature, but to be more deeply conditioned in the finer or higher laws of the natural. It is not to have the old flesh body that dies made over, as was once thought, but to have an ethereal or celestial body. One great mistake and the difficulty of thought upon this subject are in thinking that this surface appearance of things is all there is of nature, when, in fact, it is but the smallest part. We begin our conscious life out here in the senses and upon the surface of things; but we come from the inner, the higher, and to this the soul returns.

The return of the spirit to God at death does not, we may suppose, mean any violent change in the mode of its being, nor necessarily, the going away in space to some distant world, but rather, the letting go of the present sense-relations to the lower material, or natural, and coming into a more conscious relationship or correspondence with the finer life forces of the higher natural on the spirit side of being. And it means also a clearer realization

of the moral or of the world of moral principles, and hence of God, in whom all moral principles exist in perfection. And thus it is that the approach of the death of the body turns the soul inwardly upon itself. And this is a something common in the experience of almost every life when even thinking of death, for death means the end of the earthly, and the soul naturally asks what it has aside from this; what of moral principle and worth, and what of good done in the world. And this involves all its relations to man and to God.

Man somehow intuitively realizes that only the good is of value in the life to come; and the thought or presence of death brings such realizations into clearer and fuller view. When a friend or neighbor dies, how quickly this review passes in thought; and how deep the regret for any harsh judgment passed or unkind word ever spoken. When one goes away from the home to come back no more, how often does the heart mourn most of all that it had not been more thoughtful and loving to that one in life? There is scarcely anything in literature more pathetic than the rugged Carlyle's confessions of a not intentional neglect of his faithful wife. Had he poured out but a little of such love during her suffering life, what a relief it would have been to his own soul in after years, and what a comfort to her before she went away.

Did you never notice how quickly when you take a train you are borne out of the noise and dust and hurry of the city; and how soon, when alone, you began to think the deeper thoughts? And when leaving dear ones and going away upon a long journey, or when alone in a distant land, how tenderly does one think of those at home; and how all their beauty and goodness rise up to rebuke any past unkind word or deed? And how does the soul then wish that the wrong could be recalled, and long to be with them once more? O! one warm kiss upon the lips of life is worth more than all the tears shed upon the face of the dead.

Let this thought be with us then, that the body must return to the dust, and this spirit return to God. The earth already holds the sacred dust of many that were once pressed near to our hearts; and it waits to receive our worn and tired bodies; and soon above our graves the tall grass will grow and the mournful wind-harp will play. But we "shall return to God." This conscious life of reason, of memory, of moral consciousness and volition shall, when free from this body of sense, be thrown in upon itself; shall

be brought face to face with itself, and with the higher world of truth and right. All the unrepented sins of this life must be met, and all the wrongs done to others. Alone, in the silent courts of conscience, and before the judgment seat of eternal right, the soul must see itself as it is; and if not right, must pass through the quenchless fires of conscience till everything is made right. There is no salvation in this or any world but character. The penitent soul in any world may find forgiveness; but character, development of one's nature in the great virtues, is a slow growth.

We know not the day when our bodies shall return to dust; but we know that this great change is not far distant; that soon we must leave all these scenes of earth, and enter upon the life beyond. Are we getting ready? What account shall we give of our lives here; what return shall we make for all these beautiful years on earth? Are we rich in the immortal graces of truth and justice, and mercy, and love? What use are we making of strength and health and reason; what use of wealth or power, or influence? What are we doing to make others happy and to make the world better? Can it be said, "I was sick and in prison, and ye visited me; I was naked and ye clothed me; I was hungry, and ye gave me meat?"

The great life and love of God came out to this world in Jesus Christ; "came to seek and to save the lost;" and that is the moral law of the universe; it is the suffering and seeking of love everywhere, to save; it is the Christ descending into hell to preach to the lost; it is the Father going out to meet the lost but returning son. And O! I stand to-day down here in all the travail and pain of our world, where souls and bodies are parting, and amidst the breaking of human hearts over new-made graves, and I see the dust returning to dust; and spirits returning to God; and I see Jesus Christ forever the same, and the love of God forever the same, and the love of all the holy angels and the spirits of the just the same; and through labor and sorrow and suffering I see souls in time and eternity returning to God. And O! how blessed to die, when one has tried to live well the years of earth; to leave a tired and worn out body go to the world of rest. Happy voices are singing there, and glad hearts are waiting for you and for me in the land where there is no death.

[*Sunday, March 18th, 1888.*]

THE STILL SMALL VOICE.

And behold, the Lord passed by, and a great and strong wind rent the mountains and broke in pieces the rocks before the Lord; but the Lord was not in the wind: and after the wind, an earthquake: but the Lord was not in the earthquake; and after the earthquake, a fire; but the Lord was not in the fire: and after the fire, a still small voice.

1st Kings xix: 11-12.

The senses are the avenues over which impressions reach the mind from the outer world. Of these, the two most used, are sight and hearing. Comparatively but little use is made of the senses of tasting and smelling; but there is scarcely a moment in the day that both sight and hearing are not consciously active. In the country one sees the fields, and groves, and herds, and the sky or clouds above. In the city he sees the streets and buildings, and the restless and hurrying crowds of human beings, and the ceaseless rush of teams and business. And everywhere are the noises that come floating in upon the hearing ear. The moan, or sigh, or rustle of the winds; the crash of the thunder; the sound of the hammer and the saw, the whistle of engines, the rattle and grating of wheels, the patter of feet, and the hum of voices. Only in the night time does the eye find rest in darkness and sleep; and only then does the ear find rest in silence.

If these impressions were no more than passing sensations, they would be of little moment, and might be transiently enjoyed if pleasant, or endured if painful. And such, we suppose, is largely the life of the animal world beneath man. But the impressions thus made upon the thinking and reasoning human mind, are not so easily disposed of. Everything appeals to thought, or sentiment, or principles. The objects seen ask for an explanation; and the voices heard have a meaning that claims

attention, and calls to action. And thus, whilst these outward-reaching senses are sources of pleasure, they also lead on to a vast world of study; for the mind asks, what and whence are all these wonderful objects thus revealed? And the soul asks, whence and what are these voices or calls to right and duty? And the mind, thrown in upon itself, asks, what it is in itself? What is it that looks out through the eyes; and what is it that hears, and understands, and reasons?

Another fact worthy of note is, that all minds thus perceiving the outer world through the senses, are necessarily led to some thought of a higher power, or of God. This is just as true of the uncivilized races as of the civilized; and it is not less true of the Pagan than of the Jewish or the Christian mind. The conception of this higher being or power varies with the many degrees of civilization and culture; but in some form the conception, itself, seems to be a necessity of thought. However low the reasoning power may be, it intuitively perceives that every effect must have a cause; and hence it attempts to define or locate that cause, or to tell what it is. The wholly uneducated mind, seeing that men and animals move and act from a power within, carrying this thought further, reason that, like themselves, the wind, and the water, and the clouds are alive, and move by a conscious power, such as they find in themselves; and they thus reason about the sun and the moon. And some such thought is back of all pagan or nature-worship. And finding a power in the storm, or in the water, or in the thunder, to harm them, and reasoning from human passions of anger and revenge, they naturally sought, in times of danger or suffering, to propitiate the anger of these powers by sacrifices and prayers.

All that we so lightly speak of and brush aside as the polytheism and idol worship of ancient nations, had a very natural origin in the efforts of the mind to grapple with the great question of the causations seen outside of man. As thought advanced to rough generalizations, they concreted their deities in the larger forces of nature, and worshiped the gods of the wind, and of water, and light, and so on; and then the next higher step was to personify the passions and principles, and worship the gods of these, as the Venus of beauty, and the Apollo of eloquence. The Hebrew people were taught to believe in but one God; but they worshiped him by animal sacrifices; and only in the higher teachings of the prophets, do we find the great truths that the only

worship acceptable to God is the offering of the heart and life upon the altars of love and justice. Jesus taught the moral character of God, and his paternal relation to mankind; but the amazing blunder of theology in the Fifth Century revived the old Pagan and Jewish idea of a sacrifice to propitiate God, and made the death of Christ such an offering; just as if God were not as good as Christ; or as if Christ were less just than God. And thus in the Catholic church they keep on offering Christ in the mass; and in the Orthodox Protestant churches Christ is represented as standing between an angry God and the sinner, and interceding to keep justice from cutting the sinner down. A hundred years from to-day such a theology will be looked upon by free minds, much as we look upon the worship of the Greeks and Romans of two thousand years ago; that is, as a half-blind groping of the mind and heart of man after the higher conceptions of God and religion.

We have said that the mind of man cannot escape the thought of a higher power or being; and we have seen something of the forms in which these conceptions have taken shape in ideas and systems of worship. And the same great problem of the higher is before our age. The mind still travels out over the pathways of the senses, and beholding the wonders of nature, and listening to her many voices, asks whence, and what, and how are all these things? And then, turning within, asks what is man, and what is this strange power of thought, of reason, of love? And these questions are immensely larger to the minds of the present age than they were to those who looked and listened, and thought, thousands of years ago; for the known universe is immeasurably greater to the thought of the present; and in the same ratio has the perceiving and knowing powers of the mind become larger to its own conception of itself.

It is interesting to study the effect of this enlarged vision and conception of things upon the thinking of the present age. The inconceivable immensity of things has the strange effect of driving some thinkers to the despair of knowledge. The result of much study with all minds is to make larger the unknown; that is, the more one knows, the less does he seem to himself to know, compared with the vaster unknown. But it seems unfortunate that when standing before the infinity of things, any mind should sink into the despair of saying, "I do not know," and the still deeper despair of saying, "I cannot know." This is the position of the

Agnostics; and the quiet assumption is that they know as much as any one else; and hence, that no one knows, or can know anything about God or the final cause of things, or the destiny of man. The effect of such an attitude is not good, for it is to turn the whole emphasis of life upon the present world and state of existence; and philosophically such a position is not wise, for it is not good for the mind to draw around itself any near and impassible barrier. It makes the mind appear to itself as helpless to know the present, and leaves it to journey into the deeper darkness of death. It is far better to say with Paul, "Now I know in part," than to say, I do not know at all; that is, I know something; knowledge is not a delusion. The "unsearchable" of Paul is better than the "unknowable" of Spencer.

The effect of this larger vision of things upon another class of thinkers is not to lead to Agnosticism, or the despair of knowing anything about God; but rather in thought to substitute nature for God; or to make God and nature the same; and hence with these thinkers, to know nature, is to know God; for to them, there is no God but nature. Such minds may be very near the truth in one sense and very far from it in another. If by nature, they mean no more than the sense perception of material forces and material things, they fall far below the great fact of the divine; for whilst these things are from God, and God is in them, they are not God, any more than a man's hand or body is his real self. But if by nature they mean and include mind, and reason, and spirit, and love, and justice, and life, and all mental and moral qualities, then are they very near the highest truth; for God is the source of reason, and spirit, and beauty, and all moral perfection. And hence, to know these qualities, is to know God; "he that loveth, knoweth God;" and "this is eternal life, to know thee, and Jesus Christ, whom thou hast sent."

This method of thinking, spiritually pursued, is the nearest and most natural approach to God, for it recognizes the divine power and wisdom in every force and form of the natural world; it sees an ever-present God in all life and beauty and in the vast order of the universe; it realizes God in all the truth and justice and love of the human mind and heart. The thought of God as a Holy Spirit, a Life, a Presence in all nature, and especially revealed in the rational and moral and affectional nature of man, is the nearest and most helpful that our world can have. It is the realized omnipresence

of God, it is the realized immanency of God in man and in nature, as opposed to the more difficult and distant conception of a God outside of nature and of man.

For still another effect of the present enlarged conception of the universe, is to make more difficult the old thought of God as a transcendent being, dwelling at some immeasurable distance from man and his world, and touching it from the outside, and as having at some time in the long ago, made his presence known in some miraculous way, or by some disturbance of the established order of things. And the unfortunate effect of such a belief is to lessen the power upon the mind of the evidence of the continuous presence of God as seen in this great order. It passes by the wonderful fact that the sea and the earth are; and that the sea is full of fishes, and the earth covered over with men; and all this marvel of life continuing from age to age, and attempts to find the evidence of a God and of his revelation to man in the reported fact that some 3000 years ago one great fish swallowed one man, and then cast him out. Days and nights may return, and the seasons come and go, and the stars abide in their places, and the planets in their mighty orbits never vary a fraction of a second from their time in a thousand years, but all this passes for little as a ground of belief in the nearness of God to man and his world; and instead of resting faith upon the order of the heavenly bodies, attention is fixed upon a record of unknown date and authorships, and the marvelous statement that upon a certain occasion thousands of years ago, the sun and the moon stood still for a few hours to prolong a day upon which a great battle was being fought. I do not say, nor can any one say that such an event could not, or did not occur, but suppose it did, what would a few hours irregular action amount to in the scale of evidence, as compared to thousands of years of unvarying order?

And so men turn over the pages of the Bible and say, God spake to Abraham and to Moses and the prophets and at last spoke through his Son. And we gladly believe that God did thus speak through inspired souls. But are we to believe this upon the uncertain evidence of some far-off and unverifiable miraculous occurrence, or upon the continuous fact of a moral order in the universe, and the fact that in every age this divine voice has been heard in the souls of men? Shall we believe it upon the ground of some miraculous attestation, or because the truths uttered are

in accord with the highest moral consciousness of the illumined souls of all ages? I am not arguing against the miraculous—for properly understood, as the higher natural, and not as the unnatural, I believe in it. Nor am I asserting that the miraculous events recorded in the Bible did not occur, but I am trying to show that to those who are troubled on this ground, there are left the much larger and surer foundations for faith, found in the eternal order of nature, and in the moral consciousness of mankind; and in the voice of God forever speaking to the conscience within each breast, and in the progressive work of righteousness in the growing liberty and justice and humanity of the world.

Let us try to get away from the thought then that it is only in the strange and the unexpected that God is to be seen, or his voice heard. It is perhaps only natural, that we should become accustomed to the great order of nature, and hence that any departure from this should attract special attention, but let us not make the mistake of thinking that the voice of God is to be heard only in great storms and earthquakes, and not in the murmur of the quiet sea, or in the still night beneath the deep sky and the far-off stars, or in the still voice that whispers within, that speaks to the soul of duty, of love of hope.

The prophet Elijah had met and confounded the prophets of Baal; he had fled to the wilderness near Beersheba and hidden in a cave, to escape the wrath of Jezebel. The storm of mighty winds swept the mountains and rent the rocks; "but the Lord was not in the wind:" and after the wind an earthquake: "but the Lord was not in the earthquake;" and then came a fire, possibly the flashes of lightening; "but the Lord was not in the fire:" but "after the fire, a still small voice. The storm had spent its terrible force, the solid mountains had ceased to rock, and the vivid lightning had ceased to flash. In all these violent disturbances the prophet received no special impression; heard no call from the unseen world; then came the "still small voice," and Elijah heard that.

We need not only get away from the thought that God is to be perceived only in some great commotion of nature, or in some strange upheaval of society; but we need better considered and more rational conceptions about the voice of God. We are apt to think that when God speaks, it is to be in some strange or wonderful voice, or that something of unusual meaning or import is to be uttered. Somehow, in thinking of God and religion, men get

their minds wrought up to an unnatural expectancy of the marvelous. And they are always disappointed. What did the Lord say to Elijah? Simply this: "go back to the wilderness of Damascus, and anoint Hazael to be king of Samaria; and anoint Jehu king of Israel; and anoint Elisha to take thy place as a prophet." That was all; go on with your ministry and work in reproving idolatry, and trying to establish the nation in righteousness. And when "He, who spake as never man spake," stood on the mountain, or by the sea and taught the great truths of God, what were they? Not abstruse, not strange and startling, but the simple beatitudes; "blessed are the poor in spirit," "blessed are they who hunger and thirst after righteousness," "blessed, the pure in heart;" and why? Because "of such is the kingdom of heaven;" and those who hunger for the right, "shall be filled; and to the pure in heart shall be granted the vision of God. "Be merciful, for your Father in heaven is merciful." "Whatsoever ye would that man should do to you, do you even so to them, for this is the law and the prophets."

And if a great white throne could be lifted up in the sky, and the Almighty God in some embodied form were to come forth and speak to a listening world, he could say no more. The greatest mathematician on earth can only say of two and two, that they make four, and the greatest jurist can but announce the simple facts of law and justice. And the greatest, and most important truths and duties of religion are not mysteries, they are not cast up among the stars, but down here on our little world, and they relate to the dispositions of the mind and heart; to justice and truth, and kindness, and mercy, and love. It is because men are expecting the strange and the wonderful in religion, that they see and feel so little, and so often fail to hear the "still small voice" of God in the conscience, or in some call to be merciful and forgiving, or to visit the sick or help the needy, or to be kind and loving in the home, or to yield their hearts and lives to prayer and trust.

Great nature, in calm and storm, from the awful depths and spaces of the stars, and from the flowers that bloom and the leaves that fall, is forever speaking to man; but nearer than these voices, and nearer than the Bible, is the "still small voice" of the Holy Spirit heard only in each heart; and blessed are the hearts that hear and obey. We know not what great and far-off results depend upon our obedience to the calls of God. Abraham and Moses

heard the call of heaven and started out upon the long way of faith and duty. Samuel and the great prophets heard the call of heaven, and at last through the centuries of obedience the world was made ready for the coming of the Christ. And Paul heard the call of heaven, and conferring not with the flesh, he ceased at once to persecute the poor Christians and became a preacher of the Gospel. And Luther and Wesley heard the voice of God, and the Reformation was born, and Methodism started on its great mission of a revival of experimental religion. And through all the ages it has been the same "still small voice" calling the world to duty, to justice, to love. The same voice that long ago said to Pharaoh, "let my prophet go," said to this land, let the dark race be free; the voice that called Moses, called Washington and Lincoln. There is "a Power, not ourselves, that makes for righteousness," and the voice of that Power has been heard through all the years of history. O! when shall we realize that God is in the world, that the voice of God is forever calling nations and churches to the higher life of righteousness.

The "still small voice" comes to each soul, and for each one there is some mission or work to do. Shall we doubt that God called Columbus to discover this new world? Shall we doubt that God was with our fathers and mothers in the Revolution, and that God was with the founders of this great Republic? And when a government was established that depended upon the intelligence of the people, shall we doubt that God called Horace Mann to give us the free schools of this land? When Darwin was unfolding the laws of evolution, and revealing the nearer relations and dependencies of one form of life upon another, and showing that the very worms of the earth, as well as the animals in domesticity are toiling for man, the "still small voice" came to Henry Bergh and said, "go teach men to be kind to the dumb brutes," and he obeyed that call and gave his life to that work of mercy; he used his tongue and pen to plead for the poor, toiling animals that cannot speak for themselves. And he lived to see new laws enacted, and humane societies organized in every city. And the voice of God is heard in the beneficent spirit that is saying to our grasping industries, "do not overwork the children in the shops and stores; do not rob them of childhood and sunlight and health; do not fill all their early years with memories of loss and cruelty that time can never efface."

O! if our world would hear the voice of God; if kings, and rulers, and presidents, and cabinets, and all legislative bodies, and all corporations and business would hear that voice, how would liberty, and justice, and peace rejoice; and if in the pulpits and churches it could be heard, how would the walls of separation and division disappear before the new life of brotherhood and love. And the "still small voice" comes to you, O, young man, says, "Son, give me thy heart." God has some work for you to do in this great age. I yielded to that voice long years ago, and through all hardships, and loss, and suffering, and sorrow, have never doubted the call of heaven to try to do my work, and only pray that I may be faithful to the end. The "still, small voice" comes to you, fathers and mothers, comes to the young and the old, and it is always a call to do right, a call to faith and prayer and holy living. The storms of life have beaten upon us all, but after they were past—after some great loss, or sorrow, or suffering, there is heard in the heart the "still small voice" of reproof, of warning, or of comfort and hope. It is the voice of God speaking to the soul, and if we hear and obey we shall find life and peace.

[Sunday, March 25th, 1888.]

OUT-GROWN BELIEFS.

When I became a man, I put away childish things
1st Cor. xiii: 11.

The mind of a child is receptive, impressible, credulous. The reflective and creative periods belong to later years. The child generally receives, and believes without question, what it is taught in the home and the school. And hence we see children growing up in the religious beliefs of their parents, whether they be Catholic or Protestant, Mohammedan or Mormon.

The state and the church, with their laws, institutions, literature and traditions, become the teachers of the rising generations; they stand in a kind of paternal relation to the grown up children of the larger world-home of mankind; and hence we have different forms of government and religion in different countries. These are accepted as inheritances from the past, and generally with the veneration that is accorded to antiquity and authority.

If the instructions received in the home and the school were always wise and true, when the years of reflection arrive, there would be no need of change. The reflective mind would simply enlarge the views already received; and hence would escape the uncertainty of doubt, and the pain of denial, and the consequent shock to faith. And if in the larger teachings of the state and the church, only the true and the right were taught, the social order would be spared the labor and the peril of great changes; of tearing down the old and building up the new.

We honor the children who abide by the teachings of the home; and we honor patriotism, and the respect of citizens for the laws of their country; but we cannot say that a child should never come to differ from the beliefs of a father or mother; nor that a people should always support the laws of their country. To say otherwise would be to say that there should be no changes; that

Mormon children should remain in that religion; and so of Mohammedans and Buddhists. And the same would be true of each country and form of government; and the question as to which should be the strongest, would not be one of truth and right, but which could raise the most children. But other questions arise; and with larger knowledge and reflection, children are often compelled to give up the teachings of their childhood; and men and women find themselves coming into other beliefs about government and religion.

But there is still another and a larger view to be taken of this subject. There is a childhood period of peoples, of races and nations; and hence, in a broad sense, there has been a world-childhood. Language, literature, philosophy, art, and the institutions of the state and the church have all been slow growths or evolutions from the lower to the higher. Each of these had to pass through a childhood period.

Pictorial language long preceded the phonetic or sound-form of the alphabet; the Egyptians employed hieroglyphs, and the Chinese have a sign or letter for almost every word. Even the Hebrew language, in its written form, was a slow growth; and the English language has passed through many changes from the days of Chaucer to the present.

And so there was a growth of philosophy, from Pythagoras to Plato; from Bacon to Descartes, and Hamilton, and Cousin, and Kant, and Hegel; and governments have grown from the tribal and the despotic to constitutional monarchies and republics. And along by the side of these has been the corresponding growth of science and mechanism, and the improved methods of agriculture.

It was only natural that each generation should think that it had reached the perfect; and that conservative minds should try to make fast the knowledge and institutions of their time. And it was just as natural that society should assume institutional forms; and that around these should grow up a favored class as the representatives of law and religion, and that these should resist any change that might endanger their position and influence. And hence we find that kings and priests have always opposed progress.

But all this time the great world has been slowly passing along from childhood to manhood; and with this growth there has come a larger understanding, and a clearer vision of the true in science and philosophy, and of the right and the good in morals and reli-

gion. And as a result of this there has come the "putting away of childish things." And we have only to look at history to see that almost every step in the world's progress has been opposed by the ruling classes in both the state and the church. The Priests, and the Scribes and Pharisees clamored for the death of the Christ, because he taught a simple religion of love and brotherhood; a religion of the heart, as opposed to that of form and ceremony. His higher spiritual interpretations made their pretentious forms appear as empty and useless. And the Pope opposed Luther because he put the Bible against the authority of the church, and taught the priesthood of man; or that souls could go directly to God for pardon without the mediation of the priests and the sacraments. And the church opposed the new astronomy—burned poor Bruno, and imprisoned Galileo for teaching what every school boy now knows to be a fact.

And just as soon as the churches of the Reformation became established and strong, they sought to make fast their own doctrines and interpretations of the Bible, and to so hedge them about with authoritative restrictions as to cut off the possibility of further change or growth. And like the Catholics, though to a less extent, the Protestants resorted to persecutions to carry their cause to success. Queen Elizabeth burned a few poor Baptist preachers just to show her dislike of many sects; and Calvin burned Servetus because of his better views of God and man; and at the time the Westminster Confession was being prepared the Puritans were burning witches. And since then the teachings of geology were denounced as contrary to the Bible; and in our time the doctrine of Evolution has had to fight its way to recognition and acceptance. And through all these centuries, despotism has been opposed to liberty. It was not till Germany conquered France that Italy could secure the independence of the state from the authority of the church; and not till Napoleon the III. was conquered could the new French Republic arise; and still does England deny the right of home rule to Ireland; and our own South fought to maintain slavery.

The mistake of all the past has been that it has failed to recognize the fact that it was dealing with life; that society is a growth; and that thoughts and institutions cannot be crystalized in their childhood form. The dress that fits a doll to-day will fit it a hundred years hence; but the baby in the cradle outgrows the

garments of the child, and must put on the garments of a man. And the child must leave its toys and the play-ground for the school and the larger work of the great world. A heathen deity can be cut of wood or marble, and to the minds that worship in its temple it remains the same; and as long as a people are utterly crushed by a despot they will look no higher than the throne. But when minds and hearts come to worship the living God, and come to know something of liberty and the rights of man as man, there is a growth of mind, of spirit, and of the conceptions of truth and justice; and then they begin to look to the right that is higher than the arbitrary rule of a King, and a God fashioned after the type of such a low ideal, no longer satisfies their thought of a Father in heaven.

Our own age is by no means free from this bondage to the past; and some are still carrying along the moribund forms of beliefs, that to intelligent and free minds should be outgrown. We have had two illustrations of this in our city within the past week, one in an essay before the Methodist preacher's meeting by Rev. Dr. Cummings, on endless punishment; the other in a sermon by Father Conway, on the cause and cure of socialism. The Catholic finds the cause of socialism in the examples and teachings of the Reformation of the 16th century; he finds in Voltaire the natural result of Luther's doctrine of the rights of personal liberty to think in matters of religious belief, and he finds in socialism the natural result of the same liberty when applied to the state. And the cure, naturally enough, is to be found in a return to the old idea of the supreme authority of the Pope and the King.

With much that this good priest says about socialistic teaching, we can all agree; but we have to differ from his views as to the cause and the cure. It is true, that with larger personal liberty, there came skepticism in religion, and civil revolutions in government; but if it be said that the Reformation was the cause of these, then the question arises, as to what was the cause of the Reformation? What was the causes that led to this revolt of individualism? Was it not a protest of the people against the corruption and the tyranny of the church? Civil and religious despotism had ruled the Christian world for centuries; the people were kept in ignorance and poverty; the Bible was chained to the church altars; and indulgencies were sold on the street, and the hard-earned money of the poor went to pay for masses for the

dead. Nor is it strange that this outburst of individualism should have gone in some instances to extremes; nor that the new doctrine of liberty should have been abused.

But what if there had been no Reformation; if the people had continued to bow down to this civil and religious despotism? Would there have been the great Germany of to-day? Would there have been a constitutional monarchy in England? Would there have been this grand Republic reaching from sea to sea? The Pope and the King ruled beautiful France up to the time of Napoleon the First; and to what had it come in the days of Louis the XIV? In the time of Charles the V., Spain was the proudest monarchy in Europe, the Pope and the King have continued to rule that fair land; but what is it to-day compared with Germany or England or America?

Father Conway is correct in arguing that there should be loyalty to government and faith in religion; but the day is gone by when the word of a Pope or King can command such obedience. The intellectual and moral manhood of this age can no longer consent to be governed as children, or simply as subjects. The age of might has passed away; and the only civil authority to which a free people will willingly submit is the authority of right, of justice; and they will never give up the glorious doctrine that the authority of government must come from the consent of the governed; or that government is "from the people, and by the people, and for the people." The manhood of the world is putting away the childish idea of the divine right of Kings to rule, by reason of descent, even if they be corrupt or half idiotic. And the moral manhood of this age has outgrown the childish weakness that bows down to the authority of church or councils or Popes, only in so far as they stand for truth and right. The hands of kings and priests have been too long stained with innocent blood, and the throne and the cathedral have sanctioned too many dark plots and deeds to bring the world to their feet by any word of authority. The only authority that can rule a free people is the authority of truth and right; and when there shall be lifted up a government with laws and rulers so just that no accusation of injustice can be made, and when religion shall appear in only the beautiful garments of truth and righteousness, and its divine life be tender and loving like that of the blessed Christ, then will the hearts of men be won to loyalty and piety.

The authority of the church and the state is supreme in Russia, and yet Russia is the home of the nihilists; whilst in this land, without any dark Siberia, and where the church and the state are wholly separate, and there is no legal compulsion in matters of religion, and where the public schools are open to all, socialism is at its lowest point, and nihilism is almost unknown.

It was entirely proper that the sermon of Father Conway, and the address of Dr. Cummings should come so near together; for, unlike as they may seem to be, down at the bottom they belong to the same conception of things; they spring from the same root. The doctrine of endless punishment does not stand by itself, but forms a supposed part of, or is the dreadful climax of a long series of assumed terrible race-disasters that have befallen our poor world under the government of God. It forms a part of the doctrines of original sin; total depravity; a substitutional atonement; and a probation, limited to time. This whole system of theology is distinctly Latin, or Roman Catholic; it was formulated by Augustine in the 5th century; but it formed no part of the earlier Greek theology of the 2nd and 3rd centuries; nor is there any reference to it in the Apostles' or the Nicene Creeds. Clement and Origen knew nothing of the doctrines of original sin and total depravity, and a substitutional atonement, and a time-probation, and endless punishment; and judged by the two great creeds of Christianity, these doctrines are heresies. And if you will look into the history of this subject you will find, as Dr. Beecher tells us, that of the five schools of theology in the early church, three of them taught the doctrine of universal salvation; one held the annihilation of the wicked; and only the Latin school, with its Latin Testament and Roman law, taught the doctrine of endless punishment. And the significant fact in history is this: that whilst the Reformation was an innovation upon the assumed authority and the established forms of the Catholic church, the Reformers accepted the theology upon which the authority and the forms rested; that is, they accepted the doctrines of original sin, and depravity, and atonement, and endless punishment. It is only upon the questions of church forms and authority and the sacraments, that the Catholic and the Orthodox Protestant churches are divided. In dogmatic theology, they are substantially one.

The conception of both is forensic, not paternal; is that of a divine government based upon strict legal justice; and hence whilst

the Catholic pleads for a submissive return to the authority of his church; the Orthodox Protestant is no less zealous to maintain the authority of his church, and they both emphasize their appeals to mankind with the threatened and awful penalty of an endless punishment in the fires of hell. And the Orthodox hell is just as bad as the Catholic hell; and both rest upon the same fundamental conception of the cold legal and unpaternal government of God; and Catholics and Orthodox Protestants have exhausted the powers of language and rhetoric in describing the un pitying wrath of their angry God, that will be poured out forever upon the helpless souls of the lost.

The Methodist, Dr. Faucett, as reported, complained that President Edwards had drawn his pictures too lightly. Let me quote from Dr. Sawyer, a few of the descriptions of the suffering of the lost, taken from the works of Edwards. He says: "Imagine yourself to be cast into a fiery oven, or a great furnace, where your pain would be as much greater than that occasioned by accidentally touching a coal of fire, as the heat is greater. Imagine that your body were to lie there for a quarter of an hour, full of fire, and all the while full of quick sense. What horror would you feel at the entrance of such a furnace; how long would that quarter of an hour seem to you? And after you had endured it for one minute, how overbearing would it be to you, to think that you had to endure it the other fourteen!" And then he lengthens the time to an hour; and to twenty-four hours; and extends the conception of the torments to a year; and a thousand years; and through the endless ages. He compares "the misery of the damned in hell" to "a deluge of fire; a mighty deluge of wrath; of liquid fire—mountains of fire and brimstone; and when one billow has gone over their heads, another will follow without intermission, giving them no rest day nor night to all eternity." But that is not bad enough to suit Dr. Faucett. Can any one believe that Christ taught such a doctrine?

We are all familiar with Wesley's illustration, placing the finger in a flame of fire; and then the hand; and then the arms; and at last the whole body, to be burned in material fire forever. Wesley taught the endless punishment of souls in a material hell fire; and he is a "standard authority" in the Methodist Church. And the Presbyterian Church teaches that the punishments of sin shall be separation from God, "and most grievous torments in soul

and body, without intermission, in hell-fire forever." Spurgeon, the Baptist, says: "In fire, exactly like that we have on earth, thy body will lie, asbestos-like, forever unconsumed; all thy veins, roads for the feet of pain to travel on; every nerve a string on which the devil shall forever play his diabolical tune of Hell's Unutterable Lament!"

That is what the Orthodox churches teach; and the doctrine of the Catholic Church is, if possible, more terrible. And Dr. Cummings, as reported by Bro. Bristol, teaches that all this endless punishment will not be inflicted for the benefit of the individual; nor for its deterrent effects upon others, nor for any good it might do to the saved, but all for the abuse of his free moral agency in this short life. And Dr. Bristol's objections were well taken, for according to the VIII. Article of Religion in the Methodist Church, man has no free will; for it expressly teaches that "The condition of man, after the fall of Adam, is such that he cannot turn and prepare himself, by his own natural strength and works, to faith, and calling upon God;" that man has no power to good works, until God works in him such a will, and then works with that will. The Orthodox doctrine of depravity makes every child utterly depraved in all its parts and powers. It was upon this utter helplessness and corruption of the race that Augustine based his doctrine of "Grace;" and it is here that the Catholic Church gets its vast power, in having the control of the sacraments, which are the only authorized channels of grace. And with nothing more to rest the doctrine of endless punishment upon than the sins of a helpless race for a few years; and conceding that such punishment can be of no good to the lost, nor to the saved; nor to any body else, it has left very little upon which to stand. If Dr. Cummings were a younger man, and not a retained and paid attorney for the Methodist Church, we might hope that he would cease to teach the everlastingness of such a useless horror as the hopeless agonies of the lost.

Whilst the Reformation of the 16th Century was aimed at abuses, and did not go deep enough to reform the theology of the dark ages that had come to be accepted as the Christian doctrine, such an emphatic protest against the prevailing despotism of the past gave a powerful impetus to the cause of liberty. And hence liberty has continued to find inspiration, and has flourished most in Protestant countries. Germany, Switzerland, Holland and

England were the countries where the battles of the Reformation were fought; and these are the lands where freedom has advanced; and out of all these lands and struggles has come our free America, with its free schools, and its entire separation of church and state.

But such a movement of thought and liberty once started could not stop with surface abuses and reforms; it must go deeper, and ask, what were the underlying conceptions of God, and man, and sin, and atonement, and destiny that made such abuses possible? The Deism of the 18th Century was largely the protest of reason against the old Latin doctrines of Christianity; and the Renaissance of the 19th Century is the new Reformation—not of external forms, but of theology. It is the rising up of faith to cast off the old dogmas against which the reason and justice of free minds and hearts must protest. It is the effort of a higher Christian faith to free itself from the accretions and burdens, and false conceptions fastened upon Christianity in the dark ages. It is a revival of Ante-Nicene Christianity.

Since the days of Augustine in the 5th Century, the whole scheme of salvation has rested upon the doctrine of the fall of man in Adam; and original sin, and depravity, and an atonement to counteract such a catastrophe; and as a result of all, the endless punishment of the larger part of the race. But it can no longer be maintained that our Bible Adam was the progenitor of all the races of men; the allegory of the "fall" is unverifiable as history or fact; and hence the foundations upon which all this system rests, are slipping away; and the system itself is tottering to its fall. The rational and moral consciousness of our age can no longer accept the doctrine of original sin; of a race-forfeit by the sin of one; that every child is born totally corrupt, and naturally incapable of good, and deserving of endless damnation. Our age can no longer accept the doctrine of a substitutional or penal atonement; punishing the innocent to save the guilty. Thinking and realizing minds cannot believe in the old doctrine of endless punishment, and at the same time believe in a God who is the best that can be—and a God who is not the best, is not God; and hence belief in one or the other must go.

Such conceptions could be accepted in a dark age; they may have been suited to a childhood period of thought; but the manhood of our age is putting away such "childish things." The old ideas of a devil, and of a material hell, and original sin and atonement,

and endless punishment must all go; must give place to the higher truths of God as a loving Father, revealed in Jesus Christ; and of man as His child; of the presence of God in the reason and conscience, and by the discipline and corrections of the justice of love, leading the generations of earth to endless life, and not to endless pain and death.

And when these dark conceptions which the Latin theology has so long held up to view, and asked mankind to look upon a ruined world; a world cursed for the sin of one man; a world where every child is born a sinner, and under deserving sentence of endless death; a world from which the millions go out into the blackness of darkness forever; when these burdens and despairs of faith are put away, then will we begin to see our world as God sees it, and it will be a good world. And we shall see all men as brothers; and see the government of a heavenly Father; and we shall see that all the burdens and trials of life are appointed in mercy; and that the penalties of sin are in mercy, and that God punishes, not to destroy, but to save; and as our world comes into this suffering of love, man will be the helper of man, and laws will be tenderly just, and religion will be a joy, and faith will see the millions of earth journeying to hope and not to despair, and the saving work of Christ going on, and souls coming to God in eternity as well as in time.

[*Sunday, April 1st, 1888.*]

THE GOSPEL OF IMMORTALITY.

Who hath abolished death, and hath brought life
and immortality to light through the gospel.

2d Tim. 1: 10.

If this were our first day on earth, among the many wonders of the world upon which we should gaze would be the deep, over-arching sky. And greatest of all objects would be the far off sun, silently moving across the heavens. And, as the day passed along, we would observe that this great ball of light was slowly sinking down in the west. With what peculiar feelings should we note this strange fact; how would all eyes watch the close of day, and as the land, and the lake, and the city began to disappear in the twilight, with what fear and trembling should we look into each other's faces, and clasp each other's hands in the darkness! And then we would wonder if this were the first and the last day, or if there would be another. And then, looking up, we should see a new sky, the heavens all beautiful with shining stars, and the pale moon passing over head. And thus should we wonder and reason about a new to-morrow till the long and frightened hours wore away, and the east grew light, and the sun appeared again; and then we should shout with joy that another day had come. We might fear at the next approach of night, but in time we should learn to trust the darkness as well as the light, and we would say that it is only those who do not know who are afraid when the sun goes down.

If we were living our first year on earth with what joy should we have passed the spring, and the warm, growing days and months of the summer! But with what fear we would have looked upon the dying grass and the falling leaves, and with what dread should we have seen the long winter settle down with its piercing cold, and its mantle of ice and snow. We should have looked out

upon its frozen streams and dreary, naked prairies and forests, and wondered if ever again the flowers would bloom and the birds sing. The prophets of doubt would have said in the bleak days of December, "everything was dying;" and in cold January they would have said, "everything was dead." But April is here; the icy streams are thawing, and out of the frozen earth the tender grass is coming forth, and the dull, gray trees are getting ready to put on their garments of green, and soon all nature will be a glad scene of life, and we begin to say, one to another, "we shall have another summer."

This is not our first day nor year; we have passed through many nights and many winters, and hence we have learned to trust great nature, and to wait in faith and hope for the new days and the new summers. But were these the first to us, our doubts and fears would not change the facts—the order of nature would be the same. But our want of knowledge would affect our own feelings and happiness, and until we learned by experience that days, and nights, and seasons are continuous, we should not be prepared to live wisely our appointed years on earth. But with this better understanding we are not only relieved from fear, but find comfort and pleasure in these orderly changes in our great world-home.

Our faith rests, not alone upon experience, but upon a larger knowledge of what nature is, and in this scientists are the prophets or the preachers of nature. They tell us when the vernal equinox will come; when the sun will rise and set; when the days will grow longer and the nights shorter, and when the eclipses of the sun and the moon will occur, and which shall be the morning and the evening star. But why and how can they thus preach about the great order of things? Simply because there is such an order, and they have found their way into its secrets, its mysteries and workings. And were it all new to us, one of these preachers could tell us the night would come and why it would come, and in the darkness he could tell us the sun would rise again, and in the winter time he could foretell the spring and the summer. O! these prophets of nature; the earth is their pulpit, the stars their Bible, everlasting law their Sinai, eternal truth and reason their gospel, and all the world their audience.

This is not our first day nor year on earth, but it is our first life. It is morning; it is May with these children and young

people it is noon; it is late summer to you and to me; and just yonder are the drifting snows of winter. But none of us have lived out our day of life; we have not yet reached the sunset, nor stood in the light of the stars. We have known birth; we have yet to learn what it is to die, and to know "the to-morrow of death." And in the nature of things this has been true of all the generations of the past; to each one life was new, and death and the future a mystery. And hence they have all approached the night with fear, and have looked at the sunset and wondered if there would be a new day, and in the winter have wondered if the beauty and voices of spring would be seen and heard again! And, looking from only the near, the sense-side of things, the prophets of despair have said, "there is no to-morrow, death ends all." They tell of no rising sun, no new day, no new springtime, no "summer-land of song" beyond the winter. Death is an eternal sleep; no day will ever dawn upon the night of the grave, nor spring visit the mouldering urn.

It is here that religion comes with her prophets—her preachers of hope and song. In some sense, as with varying degrees of light, these prophets have appeared in all the religions of our world. The followers of Confucius have taught the millions of China that their ancestors are still alive, and that in some way they come back and commune with those on earth, and hence upon anniversaries and festal days in the homes of that land, plates are placed upon the tables for the dead. The disciples of Buddha have taught the millions of India that they would live on in new incarnations upon a higher or lower plane after death, and that at last, after all the changes were passed through, like rising mists or falling drops of water, they would become a part of the great ocean, would be absorbed in the infinite soul of the universe. And whatever the religion, or the form in which the hope of a continued existence has been presented, the heart of man has been drawn to it, and in all ages this hope has been stronger than death. Mankind have, somehow, believed in the continuity of life, and this, too, in the presence of the fact that to the senses death seems like the destruction of life.

But it is to the prophets of the Christian religion that we must look for the clearest light and truth. And this, from the fact that they, like the astronomers or preachers of the natural order, have come to the higher understanding of the great moral order of the

universe. The prophets of all religions have had a measure of illuminism, and hence have shed more or less light upon the great problems of life and death. Their minds were turned in the direction of the spiritual, and upon questions of conduct they often spoke with emphasis and clearness. But, like the Ptolemaic astronomers, who could calculate days and periods, but could construct no satisfactory theory of the heavenly bodies, because they made the earth, and not the sun, the center; so, outside of the Bible, and the reasonings founded upon its central truths, the problems of life and death can find no full explanation. When the Copernican astronomers made the sun the center of the solar system, then the orderly revolution of the planets and the phenomena of eclipses were easily understood; and so it is only from the great central truths of the Bible that the problems of life and death can be explained.

It is the peculiarity of the Bible that everything is referred to and finds its explanation in God. There is one living God, who is the Father of Spirits and the creator of all worlds; and not many deities, as in the pagan religions. There is one source of life, of reason, of right, of love. "There is one God, the Father, of whom are all things, and we in him: and one Lord Jesus Christ, by whom are all things, and we by him;" and its only in the light of this unity of plan and purpose and power that the great moral order of the ages can be comprehended. And, just as in astronomy, the order of nature was a fact long before it was understood, so it was and is in the moral order, and as the preachers of the natural come to tell us about nature, so do the prophets or preachers of religion come to tell us about the higher natural or the spiritual. Scientists do not create the laws of nature; they interpret these laws as they are; nor do the teachers of religion create moral laws or facts, but show their purpose and end. And thus we are told in the text, that "life and immortality were brought to light by the gospel." They were facts, and part of the plan of the ages from the beginning, but like the revelations of Copernicus, and La Place, and Newton, they awaited the great prophet's vision to set them in order, to make them plain, or to "bring them to light."

Such great preachers of nature as La Place tell us how, from a nebulous mass, and through the long ages, a system of worlds was evolved, and a Newton unfolds the laws of planetary motion, and the Darwins and Huxleys trace the evolution of life from mosses

to trees, and from the amœba and the mollusk up to man. And historians tell us of the life of man on the earth, where he has journeyed and what he has done and suffered, and the physiologist explains his body, and the psychologist his mind, but only the inspiration of God has revealed the great moral order and purpose of this wonderful drama of the ages. The Bible teaches us that the material creation was a preparation for the spiritual, that it paved the way for man, and that the coming of the lower, the Adam, or earth man, looked to the coming of the higher man, or "the Lord from heaven."

That great purpose was in the plan of things, "before the world began," or "before times eternal." All the long ages of geology were successive prophecies of a higher being for which the earth was being prepared, and the lower races of men were prophecies of the higher races; and the Adamic, the earth, the flesh man, in whom the intellectual and the moral powers were but imperfectly developed, held the promise of the faith of Abraham, the laws of Moses, the poetry of Job, the *Illiad* of Homer, the logic of Aristotle, and the moral of Socrates and Seneca. And all meant that at last should come the Christ, "the Lord from heaven," "God, manifest in the flesh." The whole world is a manifestation of the reason and the power of God, and the incarnation of the Divine in the first and lowest unfoldings of the reason and the conscience of man meant all the higher developments of mind and spirit up to the "fullness," the "express image" of God in Christ. And the Christ means, or is a prophecy of the higher life of the race, that the spiritual is to be unfolded, that "the mind that was in Christ," the gentleness, the forgiveness, the beauty, the love, the justice of the Christ-spirit is yet to rule the world.

The first germs of government, even of despotisms, meant the far-off, constitutional monarchies, and these meant republics. Pharaoh meant Moses, and Moses meant Washington and Lincoln; and Abraham meant the ages of faith when the millions will be "the friends of God." Christ on the mountain of temptation, and on the stormy seas, and casting out devils, meant that men are to become strong in the presence of evil, and to cast out the devils of lust, and hate, and sin. The Christ feeding the hungry and blessing little children meant that the great charities and beneficences of men should rise above selfishness, and that the strength of the highest should bow down to the need of the lowest, and that

the great heart of man would sometime be open to the cry of the little ones who wander hungry and cold upon the streets. The Christ "receiving sinners and eating with them," and forgiving the fallen woman, meant that some time the cold, haughty spirit of the Pharisee would be cast out, and the church feel that its mission is to forgive and to save. The Christ in the garden, and on the cross, meant that the suffering of love to save is yet to become a Gethsemane and a Calvary in every heart that knows His love, until the world is saved.

And thus we stand down here, not in the hours of any one day or one night, not in the seasons of one year, and not in the life of any one generation, asking the meaning of this strange world and life, but, like the great preachers of nature, we stand before a divine order of things—a plan that meant the evolution of life up to the reason and the conscience of man, that meant the coming of Christ, and we see death abolished at last, and "life and immortality brought to light by the gospel." That was the gospel, the "good news," that in the light of immortality death is abolished—made powerless; that this is a world of life, and that in God's plan life is to move on into the eternal state.

But how did Christ "abolish death?" We are not to understand by this that death was a penalty inflicted upon the race for any supposed original sin, and that Christ paid that penalty; for the death of the body is natural—is a part of the plan of things, and was in the world long before the appearance of the Adam of our Bible; nor did the coming of Christ abolish this form of death, for men have continued to die since then, just as they had died in the ages before. Nor, are we to find the explanation in the old doctrine of a supposed literal resurrection of the bodies that die and waste away in the grave; for this view of the resurrection is no longer held by many in the churches called orthodox. It is rejected by Bishop Foster of the Methodist Church, and by many others.

The Christ "abolished death by bringing life and immortality to light, by the gospel." In the Old Testament there is very little said about a future life; the religion of the Hebrews was very largely a religion of this world; and many have thought that the doctrine of immortality is not taught in the Hebrew scriptures, and it is certain it is not placed in the foreground of thought. But in the teachings of Christ, and the Apostles, it is made prominent,

and constantly emphasised. And hence it may be said that "immortality was brought to light;" it had all the time been a fact; but was now fully declared in the gospel; and as an essential feature of the gospel. The generations of earth had been journeying into the night of death with only an uncertain faith or hope that there would be any day beyond that night. But Jesus lifted the shadows, and revealed the new and the long to-morrow beyond the grave.

He brought "life and incorruption to light;" that is, he not only taught the continuity of man's being beyond death, but he illustrated the fact in his own life and death, by showing the superiority of life over death. He taught that "God is the God of the living, and not of the dead;" the God of life, and not of death; that "he is the God of Abraham and Isaac and Jacob," who had long ceased to live upon the earth. He taught men "to fear not them who can kill the body;" but to "fear Him who had power to kill the soul." He taught that all this life in the body is transient; that the needs of the body will soon end; but that the soul lives on; and hence that man's chief concern should be to so live as to secure his eternal welfare; and Jesus illustrated, or placed in clearer light, the supremacy of the real life over the death of the body, by his own resurrection.

There can be no possible doubt of the fact that the disciples, and Paul, and the early church, believed that the body of Jesus arose from the grave; that he appeared to the disciples, and talked with them; and that as Paul says, was seen by many who were living in his day. And why should we doubt that for evidential purposes, Jesus did appear in the body that died on the cross? Those who were nearest the events of that time, did not doubt it; and they gladly gave their lives in testifying to the fact. We cannot say that it was impossible; nor, when taken in connection with that wonderful life, can we say that it was improbable; but rather does it appear as in harmony with all that series of the higher natural of that life, which from the first to the last was singularly unique in its exaltation and power.

But the essential fact in the resurrection of the Christ, is really not in the resurrection of his body, but in the resurrection—the standing up, of his real life, beyond death; or that the essential Christ still lives. And the evidence of this does not depend mainly upon the accounts of the resurrection of his body; but rather upon

the continued presence and power of that life in the world. There may possibly be ground to question the historic accounts of the resurrection of the body of Jesus; but it is impossible to question the continuity of the Christ life in the world. It is difficult to understand upon any hypothesis but that of simple fact, how the disciples, without literary training, could have pictured a life so ideally beautiful as to stand unrivaled in all the ages; or how they could of themselves have written the sermon on the mount, and taught a system of morals and religion transcending that of Plato, or Seneca, or Epictetus; and it is utterly impossible to conceive of these few disciples, without money or friends or earthly power, going forth to conquer the world.

Alexander the Great, and the Cæsars conquered nations, and set up thrones, and ruled the millions of earth by the power of the sword; but all these great kings and warriors have passed away; their empires are no more, and their names are receding, and have become almost impersonal in history. But the few poor disciples went forth preaching Jesus and the resurrection; that the soul lives beyond death; preaching that men should repent and be converted; that there is a judgment day; that sin will be punished and virtue rewarded in the world to come; and the promised Holy Spirit fell upon the people, and thousands were converted, and martyrs were ready to die for the truth; and to-day, the name of Jesus is sung in every land, and He who had not where to lay his head, is worshiped, and welcomed, and crowned by millions of loving hearts. Such victories are not wrought by the dead; they are the conquests of life. And to-day the Christ-spirit of peace and brotherhood and liberty and justice, is more powerful in the world than ever before.

O! He lives, He lives, who once was dead; and under the power of the gospel, life is becoming so illumined; is set out in such great light and beauty, and strength, and reason and truth and love are becoming so great that we begin to see that they cannot die; that there is no death; that death is not death, but a birth into a higher state. This scene, these many hundreds of happy faces; this joy of fathers and mothers and children, in this hour, is only one among thousands where the millions of earth are celebrating the triumphs of life. Since our last Easter service, the shadows have come into many homes in the People's Church. Little children who sang then, are not here to-day; the faces of

strong men who were with us a year ago, are not with us now. Thank God, they are not dead, but alive in the land immortal. O! hearts that are sad, and eyes that weep, look up, and think of the world and life so near, where there is no death; and think that all these happy scenes of earth are but poor types of the home above.

And if upon any minds there rests the shadows of doubt; if you cannot see beyond the night; if you long for clearer evidence of a life beyond, seek it not alone in the light of reason or science, or in the Bible even; but seek it in prayer, and in the great experiences of the soul; in "the love of God shed abroad in the heart by the Holy Spirit," and your life will come to be so one with the life of God, with the life of all truth and goodness, that you will feel that you cannot die; that "to live is Christ, and to die is gain."

And now from this hour of uplifting, of joy, let us go to our homes, and out into the great world, to be better, and stronger to do and to suffer. Let us put off the body of sin, and "put on the new man which is renewed after the image" of the divine. Between this hour and the joy of another Easter we know not what changes may come; I may not be here; some of you may not be here; but if not, God grant that we may be with dear ones in the world of life; and let us so live and work that when we are gone, our children will celebrate this resurrection day, and sing as they journey from earth to heaven.

[Sunday, April 8th, 1888.]

FAITH AND PROGRESS.

These all die in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth.

Heb. ii: 13.

We can easily conceive that the world might exist without man. In fact, it did so exist for unknown ages. The continents and the oceans were in their places; fishes filled the seas, and life covered the lands long before the appearance of any human being. And if man were to disappear from the earth, and wild nature would return, forests would grow up, owls would hoot and serpents hiss, and panthers scream, where now are the abodes of beauty and wealth.

But in all that untamed scene there would be no sign of progress; no dream of a better; no aspiration after higher ideals; no reason to understand and utilize the forces and possibilities of such a world. The beaver could build its hut, and the hornet its nest; but there would be no hand to till the soil or kindle a fire; and no mind to use the vast stores of mineral wealth, and compel the winds and the waters and the lightning to obey its behests. Such a world would seem to be without any final cause or end; and hence would suggest the coming of some higher being to fulfil the purposes of a rational order of things.

That higher being is man; man with hands to work, with intelligence to understand, with will to act, and with a moral nature capable of right or wrong. And his appearance was the signal for a new order of activities. He took his place naturally at the head of the creation; as the superior, the master and ruler of all the lower orders of life. But his beginnings were low down; his progress was slow and difficult; he was rich in capacities to learn,

and in the possible power to do; but was poor in the instinct that knows without learning, and can do without being taught. In his ascent from the lower forms of life, his body was carried up to higher beauty and uses; and his mind to the plane of reason and conscience. But such a body required greater care, and hence made labor a necessity; and his conscious mental and spiritual powers could be unfolded only through the long and slow way of toil, study, trials, sufferings and experience.

To the earliest and lowest races there came some dim perceptions of a world of truth and right and beauty. Men began to feel that some how they were related to the infinite; and hence they began to aspire after the perfect in themselves, and in the industrial and the social order; and this led on to the greater thoughts of religion, and the possible continuity of life in some other state of being. And it requires but a moment's reflection to perceive how vast, and almost interminable, were the tasks, the burdens, the struggles, that lay before them. The early races were physically strong; powerful in body; but mentally and morally weak and undeveloped and dominated largely by appetite and passion. The material world was a wilderness; society existed only in the rude forms of nomadic tribes, and between these there were almost incessant wars. As yet, there were no well-ordered governments; and religion was largely a superstitious worship of some of the many forms and forces of nature.

What a task was it to rise out of these barbaric conditions into any high form of civilization? What a task to subdue the wild earth; to battle with fierce beasts and biting serpents? What endless labor to clear the forests; to build homes and cities; to build roads and bridge streams, and learn to navigate rivers and seas? What a different and more difficult labor for man to learn to govern himself; to subdue the animal; to subordinate it to the mental and the spiritual? What gropings after truth; after the simplest knowledge of nature; and what wanderings and sufferings to find the higher paths of reason and right and love and justice? Through what fields of battle and blood had the past ages to fight their long way to anything like constitutional law and liberty and treaties of peace? And through what ages of smoking altars and bloody sacrificial forms of worship did even the Hebrew people pass before they came out into the clear light of a simple righteousness; before they could understand that the most acceptable worship of

God was not in killing and burning of dumb animals, but in the loving kindness and justice of man to man? How long did our poor world have to wait and suffer before it was possible for the Christ to come; before there was that preparation, or "fullness of time" for such a life, and such a ministry? How soon was that pure life nailed to a cross; and what rivers of blood and fires of persecution have flowed and burned along the path of even the Christian religion, in the last eighteen centuries?

But through all this deep darkness, and dismal tragedy of the past ages, there was never a time when the light of faith and hope went entirely out. It always burned upon some altars, even in the darkest days. There were always minds and hearts looking for the higher truth and right; and yielding to the voices of inspiration, they went forth, not knowing whither, but feeling assured that the future held the promise of something better. The 11th chapter of Hebrews gives a brief summary of the illustrious lives and deeds of the Old Testament saints; of those who followed this higher leadings of the voice of faith within. They saw but little; hoped for but little in their own age; and they "died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them."

What to the faith of the long and suffering past, was prospect, is to us retrospect; they had faith; we have history. And as we look over this dark yesterday of our world, the question arises, upon what did this faith rest? It was not a near faith; but a far-off vision. If it be said it was an inspiration; a something whispered or breathed from the Almighty; that implies that there was a power in the soul of man to receive and understand such impressions. And that leads us back to the final, the psychological foundations of faith. There is a reason, a will, a moral power in the universe; "a something not ourselves, that makes for righteousness." There is a living God, and man is so related to this infinite reason and power that he can put himself in the lines of the far-off plans of the divine, and hence confidently trust the future for their fulfillment.

Nor, are we to suppose that there was anything generally different in kind in the mind of an Abraham or a Moses from what there was in the millions of other minds of that day. The difference was in degree; not in kind; in the development, and in the stand-point from which these illumined souls looked upon the

unfolding history of a human race. Abraham looked to peace and good will; put a high value upon the moral and social results of life. Lot looked to the near question of gain; and hence chose the best pastures for his flocks. Pharaoh saw the near things—saw that he had the Hebrews in his power; and could make slaves of them and grow rich from their unpaid labor; Moses had a far-off faith and vision of liberty and justice, and the possibilities of lifting these slaves into free men; that is he put himself in line with the truth of things; with the possibilities of man, and the purpose of God. And you will find it true in all history, that the men and women of great faith, somehow put themselves in correspondence with God, and with the possibilities of things, and hence such souls have a far-off vision that lifts them above the near-darkness of sense. And in this vision, is the immense power of moral ideas of right; of truth, of justice, of liberty; and it is this, that has not only lifted the world's heroes and philanthropists and prophets above selfishness; but has given such higher natural power to do and to suffer. When reason feels assured of truth, and the conscience is at one with eternal right; with God; faith is invincible; the fagot or the sword may triumph to-day; but such a faith looks to the longer to-morrow, and knows that truth is stronger than error; and that right is stronger than wrong.

But let us look over the pages of history and see if this faith has been justified in any substantial and permanent gains in the world's progress. A broad generalization of history shows that the representative races and people of the long past stood for special phases of the universal good, the whole being too large for any one race to comprehend and illustrate in its entirety. The Jews stood in the religious world for Monotheism, or for the idea of one God, and for righteousness. Along that one line they toiled and suffered for ages. Living among idolatrous nations, to that people was given the task of learning, and teaching and illustrating that one lesson; and in doing this, they passed through the several stages of semi-idolatry and ceremonial worship; there were many discouraging back-slidings; but no fatal relapses; and since the Babylonish captivity, no Hebrew has bowed the knee at any pagan altar; and to-day, the Jewish people stand for the great central truths of one God and righteousness; truths that appeared to the far-off vision of Abraham and Moses and the prophets, at a time when every nation had its greater and lesser deities almost

without number. But now, not only all religions, but all science as well, is affirming the universal unity; and all philosophy and experience and morals are proclaiming righteousness as the essential rule of life.

The Greeks represented the true and the beautiful; and their philosophy, extending from Pythagoras to Plato, and the Stoics, survived the fall of the Grecian republic, affected the thinking of the less philosophic Roman mind, and gave those clearer and deeper interpretations and statements of the early Christian religion to which the best thought of the 19th century is now returning; and Greek sculpture became the model and the inspiration for Italian art; thus have the thought and beauty of the Greek mind been conserved through all the succeeding ages. The Roman civilization stood for law and authority in the organic union of the Empire; and the Code of Justinus has served as a basis for the laws of Europe and America, and the unity of the Empire is being reproduced and actualized in the larger unity of the nations of the earth; not enforced by armies, but resting upon the higher sentiments of a world-unity in the bonds of justice and reciprocity.

And thus history teaches that no real good is lost; that when nations perish, the highest conceptions of religion, of truth, and beauty, and law, are caught up and conserved in the larger world-life of the race. We all know something of the confusion and almost dissolution into which the social order relapsed after the fall of the Roman Empire; and of the wars of Charlemagne, and the painful struggles of the different countries of Europe; but the encouraging fact is, that out of all have arisen higher forms of civilization; and that the Europe of the 19th century is better than the Europe of the 18th century; and the 18th was better than the 17th or the 16th.

It need not be claimed that great changes were always free from evil; nor that in every case of loss and suffering there was an apparent recompense in any immediate good; but we do maintain that in the long issues of events, the principles of truth and justice and liberty are vindicated; and that the substantial gains in the world's progress point to their final triumph. The progress may be slow, but the gains are enduring. Many of the victories won are lasting, and will not have to be fought for again. The Jews will never again return to idolatry. Slavery will never be re-established in lands once made free.

The three great events of modern history were the Reformation, the French revolution, and the war for American independence. It is hardly possible to realize the hardships, the sufferings and the loss of life and property attending these great struggles; but the substantial gains to the cause of liberty and progress in the world are worth more than the incalculable cost at which these victories were bought.

At the time of the Reformation the different states of Germany were ruled by their separate Princes; some of these remained with the old religion, and others went with the new. In those times there was no religious indifference; rationalism had not appeared; all were believers; the new departure of Luther produced intense excitement, and religious controversies were bitter and partizan. The Catholic Princes sought to suppress the Protestant Princes. That was the beginning of the Thirty Years' War, which at first was religious, and then threatening the balance of power, became political, and involved all Europe.

Bohemia was overcome by the army of Ferdinand II. of Austria, and a series of persecutions followed that have hardly a parallel in history; one Protestant power after another was beaten until at last German Protestantism and German liberty hung trembling in the balance; and when they lay helpless and bleeding under the feet of tyranny, the great Gustavus Adolphus, King of Sweden, came to the rescue, and religious liberty was saved. But at what a fearful cost! We are told that not less than twelve million lives were lost from the German states in this terrible Thirty Years' War; that thirty thousand villages and hamlets were destroyed. At the capture of Magdeburg forty thousand men, women and children were slaughtered in cold blood; and in other places men were nailed up as targets to be shot at. And after the long war was over, it took Germany a hundred years to recover from the struggle.

And all this, for the rights of man; for personal liberty in religion; that no preacher, no bishop, no council, no pope, should own the priceless reason and conscience that God has given to each child of earth. Had not this price for liberty been paid, Austria would probably have crushed the Protestant religion in Germany, as Louis XIV crushed the Huguenots in France. The great German Empire might never have been; and the religious liberty of Holland, and even of England and America, might

have been long delayed, if not impossible. But such a victory once gained will never be lost.

As a nation, the more volatile French have not shown the dogged persistence, and illustrated the steady progress of the Germans and the English, but with all the mistakes and excesses of the French Revolution, the ideas and principles of liberty slowly gained ground. The nation became an Empire under Napoleon; and after his defeat, the kings ruled again; but in all these changes the rights and privileges of the Feudal lords against which the Revolution was a protest, were never restored. And to-day, France has a Republican government; and in the arts and sciences is leading the world. And here again, history records a permanent progress.

In the war for American independence, everything was thrown into the balance; property, life, liberty and honor were pledged to maintain the rights of man; and for seven long years the colonies struggled, and often the issue seemed doubtful from every stand-point but that of faith in a just cause and a just God. And when the victory was won, the colonies were poor and burdened with a great debt; before them was the more difficult problem of a government. Were they to remain a mere confederation of states, or to become a nation, with a constitution and a flag? And we can hardly realize the great difficulties and questions they had to overcome and settle. What if Washington, at the head of the army, had been a Napoleon? But Washington, and Alexander Hamilton, and John Adams, were patriots; they read in history, and saw in man, and in the larger ideas of liberty, the higher possibilities of the future; and they and their associates laid deep and strong the foundations of this great nation. Seeing the promises of God; the promises that liberty and justice should yet rule the world, they confessed that they were but pilgrims, charged with the work of their day, in the far-reaching progress of man; and hence they did their work, and died in faith, leaving the future to the care of others.

The old questions of slavery, and the independence of the several states, that troubled the founders of this government, came up again in the war of the Rebellion; and at the end of three years more than half-a-million brave men had lost their lives; a national debt of three thousand million dollars had been incurred; but our country lives, the union lives, liberty lives, and the possi-

bility and the permanence of a free government were never so well assured on earth as to-day. And in all these great events of history, the actors in their times performed present duties, and endured present sufferings under the inspirations of a great faith in man and in God; they had a far-off vision of promises yet to be fulfilled; and dying in faith, left the sacred trust to their children and to the generations to come; and the blessed fact is, that history does not go backwards; that the past gains of our world are permanent.

In our great century the life of all this mighty past is felt as a present inspiration; and hence new questions of reform and progress have arisen. An international Congress of women would have been impossible fifty years ago, when Mrs. Swishelm and Mrs. Stanton and Miss Anthony and Mrs. Howe and Livermore, were beginning their agitation of the rights of woman. Then the colleges, and the learned professions, and the avenues of business were not open to woman; and whatever may be the result of the ballot; whether women have a right to vote; or the deeper question, whether they have a right not to vote—for the franchise is a duty, rather than a privilege; however this may be settled, no one can fail to see that the strong womanhood of the world has advanced wonderfully in these years. Nor have the gentleness and the beauty of wives and daughters and sisters suffered the least in this forward movement; but rather have these qualities been brought into clearer light; and no one now expects to see these advancing columns retreat. Not fewer, but more places of responsibility and trust will the women of this land fill in the future.

The Catholics, the Methodists, Baptists, Presbyterians and Congregational churches all refuse to license women as preachers; they are glad to have them cook and work at church suppers, and sew for orphan schools; but they are not willing that the Lord should call them to preach the gospel; nor will they ordain them. Ordination is a sacred privilege, a celestial something reserved for men. But there are ten thousand women doing religious work in this land, and if the churches do not recede from their high position, I predict that there will arise a woman's church in this country, and that they will ordain their own preachers.

And so are all the great charities, and the rights of the poor, and the education of neglected children, crowding upon the thought

and conscience of our time; and with these the higher life of reason and the moral consciousness of the age are calling for the reformation of the old theology. We are in the morning of a new day of liberty, of reason, of right; a day when the grand world-victories of justice and peace shall bless the millions. The prophets saw from afar the coming glory; and the Christ is calling the hearts of faith and love to help in every good work. O! it is blessed to live in these crowning years of the world's long struggles; to live in the light of the eternal hope that sees the progress of the ages moving on into the endless future.

[Sunday, April 15th, 1888.]

THE UNFINISHED.

My Father worketh hitherto, and I work.

John v: 17.

I must work the works of him that sent me.

John ix: 4.

The interest, the strange fascination often felt in biography, arises not only from the fact that it reveals the workings of a free conscious personality; but from the relations of the individual, to the larger life of the world. Carlyle thinks that history is little more than the lives of the heroes and heroines of the past. But a deeper studying would probably show that these great men and women were neither fortuitous nor exceptional, but the products of their times. And beyond this would appear the still larger fact that in the vast world-order and heredity, each to-day of human affairs is the child of some near, or far yesterday. And in this larger generalization, all history is but a succession of acts in the one great drama of time. And beyond this again, our little world or race-history, is but a part in the vaster plan and order of the universe.

If there were no plan or divine order of things, the facts of history would stand out simply as unrelated events; and hence could possess no philosophical interest; could teach no great moral lessons, nor serve as a basis from which to forecast the future. And it must be from some such standpoint of the deeper philosophy of the unity, and the correlation and continuity of the divine order that we should approach any large study of the works of the Christ. And in his own words and works, he opens this wider door. He did not appear as an enchanter; a wonder-worker; but however great were his works, they were always placed in the corresponding light of equally great thoughts and purposes. He never assumed to be working alone, nor to carrying out his own plans; but always as one related to the higher; and in harmony with the universal order. "My Father worketh hitherto, and I work." "I must work the works of him that sent me."

In the Revised Version, the text reads "We must work the works of him that sent me." Not "I," but "we;" and in this way the Christ would teach, not that his work was exceptional, but common; not a work that he alone could do; but a work in which all may have a part. Again he says, "I have called you not servants, but friends; for all things that I have received of the Father, I have made known unto you;" and in many ways does Jesus teach and emphasize his oneness with man. He called himself "the Son of Man;" not Jew; not Greek or Roman; but the "Son of Man." He was too large in his thought and feeling, and nature, to belong to less than the universal. He consented to observe some of the religious customs and traditions of his day; but others he cast aside as too narrow for any large type of manhood. And does any one suppose, that if Jesus were on earth to-day, that he would be a Methodist, or a Baptist, or a Catholic, or a Presbyterian? He would belong to all these—if they would let him—just in so far as in spirit they stood for, and were working for humanity; for the universal good.

And there is great need that we emphasize this fact of the oneness of the work of Christ, and the work of man, and the work of God. For it is just at this point that the so-called Orthodoxy has made a great mistake, and done not a little harm by making the work of Christ so special and exceptional in its most essential features, as to exclude man from any active participation; for Orthodoxy teaches that the special work of Christ was to pay a penalty to even the account with Divine justice; or by his own death to reconcile or propitiate an angry God. And in this theory, man may be a recipient of undeserved mercy or favors; but he is excluded from any possible active participation in the work itself.

According to this theory, the incarnation was a special provision to meet a special emergency arising from the fall of man; and when the price was paid, the transaction was concluded, and the cold legal atonement made. But this external forensic conception of a satisfaction to justice, or the placating of an angry Deity by the death of his own son; this conception of an atonement resting upon the hypothetical fall of a hypothetical first man and woman, is very narrow when compared to that broader conception that sees in the divine person and work of the Christ the natural unfolding and fulfilling of a great divine plan and order of the moral universe.

The great Creeds were correct in affirming the essential divinity of the Christ; and as the doctrine of the incarnation was explained by the Greek theologians, and when placed in the light of its historical surroundings, it carries the larger view of the unfolding of the divine in man; but the mistake of the later Latin theology was to make the incarnation of Christ an exceptional fact; not typical of the possible in man, but exceptional; and to reduce man to a plane of utter and helpless depravity; thus cutting man off from any active participation in the essential work of Christ, and reducing him to the position of a suppliant; an undeserving recipient of a mercy purchased by the death of the innocent. And upon such an hypothesis the church naturally became the dispenser—the banker of this purchased salvation.

But turning away from these moribund beliefs of a darker age, how natural, how large and real is the faith and the fact of the incarnation as typical of a possible human development. Nor does such a faith stand alone, but in the line of the actual and the ever-becoming in nature, and in man. And thus did the early Fathers of the church understand this doctrine; they saw God revealed in all the laws and potencies of nature; in all the life and beauty of the world; in the songs of birds and the instincts of animals. And they saw this progressive order unfolding in the higher life of man; in his thought, and reason, and conscience. They saw in the lower, the promise and the prophecy of the higher; vegetable life meant animal life; and the lower orders of man meant the higher; the bassilar, meant the coronal. They saw in Abraham, and Moses, and Job; in Homer, and Socrates and Plato, typical unfoldings of the divine; and the Christ was the realization of the moral ideal for which the ages had waited and toiled.

And the Christ came, not as a surprise; not as break in the great order of things; but as a higher development in the fulfillment of that order. The Jews thought that he came to establish an earthly kingdom; and theologians have talked much about “his finished work” on the Cross, meaning that the debt to justice was paid; or the wrath of God appeased. And whilst there is nothing in such an idea; it is true that in his bodily life and sufferings, a painful, objective phase of his work was accomplished; but so far from this being the end of that work, it was only the beginning; the beginning in the subjective; in the realms of the spiritual; in the triumphs of moral principles; in the victories of love, of liberty,

of justice in the world. And instead of finishing this work, Christ came to inaugurate it; to lift up a higher ideal; to make man conscious of the divine possibilities of his own nature, and to be a perpetual power and inspiration upon the great heart of the world; to win, to persuade, to lead, to draw all men to himself; and to open wide the gates that look in upon the immortal world, that they might see that this short life is not the end, but only the beginning.

And now we may begin to see a little of what the Christ meant when he said: "We must do the works of him that sent me." According to the old ideas, the work of God was very short. It took only six days to make the heavens and the earth; and that was all done only six thousand years ago. It took Adam and Eve only a few minutes to plunge the prospective race into ruin; the price of redemption was soon paid; and it takes only a few years to settle the unending destiny of souls; they are hurrying to endless torments at the rate of more than a thousand million every century. But when we realize that it took not six days but countless ages to prepare this world for man, and that the Christ life is typical of what man is to be; and when we realize that this higher ideal is to be reached through toil and suffering; that the manger, and the garden, and the cross must somehow be found and passed through by all souls; and that in the law of suffering love is expressed the very heart of God, then we begin to see what is meant when it is said: "My Father worketh hitherto, and I work," and that "We must do the works of him that sent me."

Not finished, this great problem of life, but only begun. Not finished the redemptive work and history of this little world, but only begun; not finished your short life and mine with these few years of earth, but only begun. And instead of despair, we should find in the unfinished, the promise and the prophecy of what is yet to be. All the millions of individual lives, and the successive generations of men may each do their work, and in a sense, finish that work, or their part of it; but all are working upon the age-plans of the infinite. And it is only as we stand off in thought and measure the world's slow progress by centuries that we can see the higher ideals unfolding; and only in the light of such ideals can we see the unfinished works of God and man.

Looking back to some distant past each age can see how unfin-

ished was the work of that past; but not so easily do we see the unfinished of any present time. With the inventions and the science of to-day, we can see how unfinished was the task of labor and thought in the yesterdays of a thousand years ago, when there was no machinery, no printing press, no books, and when many of the clergy could not write their own names. Looking back from our standpoint of liberty and law, we can see how unfinished was the work of government in the Feudal ages, and in the despotic reigns of tyrant kings. We are shocked at the bloody religious persecutions of the past; and we hear and read with a kind of pitying wonder of the condition of women in India and other Eastern countries.

Great progress has been made in our Western civilization in the last four hundred years, and at great cost; but everything is yet imperfect. When one travels over Europe and looks upon the accumulated work and wealth of ages, he may feel that almost everything has been done; marshes have been drained, mountains tunneled, and hill-sides terraced, and every foot of land brought into use; solid roads and bridges of iron and stone, and great cities and cathedrals, and towns and villages are everywhere seen. Everything seems finished. But what of the social conditions of the people? Descending from the Feudal ages, and from the bequests of kings and conquerors, a few lords and earls own in perpetuity nearly all the land in England, Ireland and Scotland. The Duke of Westminster owns the land on which the city of Chester stands, and collects a land tax from almost every house; and he owns a large section of London. In Scotland and Ireland millions of acres are kept as private parks and hunting grounds, and the poor are living upon a few rented acres. Is the social order finished in England? Queen Victoria and her relatives have cost the government \$175,000,000 in the last fifty years. We are less extravagant; for in a hundred years we have paid our presidents only \$2,900,000.

The interest on the public debt of Europe—largely the result of wars, is over one billion dollars per year; and the armies and navies of Europe cost every year over nine hundred million. All this, to the "Quarrel Account of Europe." And in addition to keeping nearly two million men in the armies, and hence away from productive labor, all this money must be squeezed out of the people by taxes. Is this the best that Europe can do? What, if

for a few years all these soldiers could be producers, and all this money be spent upon the world's "Peace Account?"

In these respects we are far in advance in our country; for here there are no laws of primogeniture; and in Chicago alone there are nearly four times as many children in the public schools as there are soldiers in the United States army; and in twenty-five years we have paid half of our war debt of three billion dollars. But is the social order at its possible best in this country, when there are fifty thousand men in its penitentiaries? Are things finished in Chicago, when nearly a thousand children are sent to jail every year? We pay about a thousand dollars apiece to convict criminals, and life and property are not safe, when half this sum would save at least three-fourths of these criminals to society as good citizens. Is this the best we can do? What would be the result if by all possible means our country would act upon that principle for the next twenty years? Are things finished yet?

Or, look at the world of religion; a few great gains have been made. The worship of idols is dying out, and in some form mankind are coming to think of one God, and one good; and through countless wars, and persecutions, and sufferings, religious liberty has gained the ascendancy, and will hold it. Step by step the old theology has been driven from the retreats of ignorance and superstition; science has compelled the acceptance of the new astronomy and the new geology, and with less resistance is conquering the field of evolution. But what theological darkness and confusion yet overhang the Christian world? We look back and wonder that for a thousand years it was believed that Christ was offered as a sacrifice to the Devil; but how many still believe that he was offered as a sacrifice to the wrath or the justice of God, instead of seeing in Christ the suffering of love to save sinners? Most of the Orthodox preachers are beginning to say that they no longer believe in a material hell of fire and brimstone; but they still insist upon the full term for all; that the length of penalty shall be the same for all souls; and that is forever. They are not willing that one day or hour shall be taken off in any case; and they insist upon limiting all God's saving love to this world. A thousand years hence; yes, a hundred years hence; people will look back and wonder how it was ever possible to believe in a penal atonement and endless punishment, just as we now wonder how they once believed in an atonement made to

Satan, or in the hell of Jeremy Taylor, and John Wesley, and Jonathan Edwards.

There must come a common sense theology, as there had to come a common sense philosophy. Men are giving up the old Calvinism, for better views of God; and our world is yet to see and to think of God as a Father, and that his government is paternal; religion must not be unreasonable. And in all this, in Jesus the Christ, will be the vision of God; the tenderness that blesses little children; the love that receives sinners, and says to the fallen woman, "go, and sin no more." The world will see in the Christ the lofty severity that rebukes sin in high places, and the tender mercy that justifies the publican, and pardons the penitent thief. Men will see in Christ the justice that punishes sin, and rewards righteousness; and in all they will see a Father's love.

Our world is yet to see that "God was in Christ"; that in Christ, God was with men; that in seeing Christ, we "see the Father," and we are yet to realize the great truth that God is in man; that a spark of the divine reason, and love, and justice is in man; that man is a spirit, and that in the Christ is the type of a divine humanity. And then will we see that through the ages runs an eternal purpose; that nothing walks or lives in vain; and that some, how far-off it may be, "good shall come to all." And then will we see the religion of Christ in its tenderness, its helplessness, its loving simplicity.

Religion to-day, is too formal; the churches too much like organized ecclesiasticisms, struggling for worldly place and power. O! with what a sorrowful rebuke, would the bare feet of the suffering Christ walk the earth to-day? How would he say to the wise and strong, help the ignorant, the weak, the poor? And again would he take a little child and set it in the minds of the proud, and the ambitious who clamor for the best places, and say if any man will be great, he must become gentle, and innocent, and truthful.

"My Father worketh hitherto, and I work." "We must work the work of him that sent me." In the midst of the unfinished work of the ages we should see the divine ideal; the incarnation of reason, of truth, of justice, of love in every heart. That is the work of the Christ; that is the ideal to which the world is slowly tending. In our century, great progress has been

made in material things; the revolutions of commerce and industry by steam and electricity have come within our day. Great material possibilities lie before our age; and in these may be our peril if we fail to exalt the moral ideals. This world is not intended for physical triumphs alone, but for the development of great moral qualities; it is for a great transactional school in righteousness.

O! what would life be; what would society be, if in everything the spirit of Christ; the love, the purity, the justice, the mercy and brotherhood of Christ prevailed? Then governments would exist for the good of the people, and laws would be just; all labor and business would have a spiritual side; men would live for their minds and hearts, and not alone for their bodies; and the churches would be so full of love and light, and peace and hope, that the weary would come for rest, and the sinful for salvation. The foundations of all this are laid; the foundations of liberty and justice, and learning, and piety, and good will to men; through the ages others have toiled, and the unfinished work is now in the hands of the present.

Is it not possible for this age to rise above the narrow walls and prejudices of the past, and come into the great world of truth and humanity? The Christ was never more really present than now; never longing more to be incarnated in all hearts and lives; to win all to his loving service, and make the earth a heaven of love and peace, and hope. What work is there for us to do? The first step is a glad and full consecration; a yielding of the heart and life to the calls of truth and love and right; to become ourselves like Christ. Religion is a life, an inspiration, a purpose, a work, and it should gather up and carry in its great heart of faith and love every other purpose. And if we live in this spirit, then whatever work comes to our hands, do it with our might; do it joyfully and hopefully, for it is a part in the great work of God. It may be to help in the world's great affairs of business, of state, of church; it may be to toil in field or shop; to teach in the school, to keep some happy home, and be remembered as mother. It may be to defend innocence; to shelter virtue; to guide the erring; to reclaim the wandering; to pity and bless the orphan; whatever it be, it is worthy, it is great; for it is the work of God. Jesus washed the disciples' feet; Jesus fed the hungry and healed the sick; Jesus wept at the grave.

[*Sunday, April 22d, 1888.*]

THE INNER VISION.

He endured, as seeing him who is invisible.

Heb. ii: 27.

In the mythology of the Greeks and Romans, Zeus or Jupiter, was regarded as the father of the gods—of Vulcan, Venus, Apollo, Minerva and the other twelve superior deities, as well as of many inferior ones of less note. But the mind could not well rest here, and the question arose as to who was the father of the father? And so they made Jupiter the child of Chronos, or of Time; the deity that devoured his children—for Time swallows all at last; and pushing the question still further back, they said that Chronos was the child of Uranus; that is of Ouranos, or the Heaven, over all.

These mythological conceptions were largely the sense-projections of early thought in these imaginative forms. But in their higher philosophy the Greeks rose above the sensual, and conceived of the infinite as an essence, an entity or personality to be known in thought, in reason and right; something like Cousin's "Principle of Principles;" or the "Absolute" of Hegel, that finds expressions in the objective universe, and can be fully revealed or known only to the internal consciousness. All these higher philosophies are the attempts of the human mind to grasp and make plain to the rational understanding, and to put in words, the idea of a God. And the result is to throw the mind in upon itself; and hence upon the necessary and the universal truth and right as perceived in consciousness. It is that state of abstraction in which the mind is largely withdrawn from the outer or sense-world, and is shut up within itself; and hence stands in the clearer light and realization of the essential self, and the world of reason and right. And the quality of the perception of the infinite thus realized, whether rational or moral, or both, depends upon the faculties employed. The one who brings only his reason to the foreground will perceive only the rational; or if he bring the soul, he will perceive the moral. He who brings all his powers to the study of the infinite, will get the fullest realization of the divine in that blended

and perfect image and personality of reason, of right, of love and life that we call God.

The scientific movement of thought, you will observe, is different; it is objective; outward. It does not begin with the mind, but with matter; is a study of the laws and phenomena of material forces and things. No one will question the value and the necessity of this form of mental activity, for without it the material progress of the world would not be possible; but whilst it develops a high order of mental power, and enlarges the vision of the natural, its immediate effect is not to unfold the inner vision, or the higher power of discerning the spiritual. And hence it is, that our age with its larger faith in the sense-revelations of the great material order of things, is hesitating and uncertain in its beliefs about the great spiritual entities of man, and God, and the continuity of life beyond death. And this explains the singular fact that it is possible for so many in our time to seriously ask "Is life worth living?"

Such a question did not trouble men in the ages of faith; for whilst they had almost no knowledge of the physical universe, and were largely ignorant of philosophy or speculative thought, the child-like simplicity of their minds seemed open to the vision of the unseen. However dark and discouraging were their present lives and the hard fortunes of this world, they were born up and supported by the faith and hope of a brighter and better future. They "endured, as seeing him who is invisible." And all who are at all acquainted with the doubts and struggles of millions of minds and hearts all about us, must be painfully aware of the depressing absence of such a comforting faith in our day; for without some realized vision or "seeing of him who is invisible," the life of man is not alone a mystery profound; it is rationally and morally utterly inexplicable; and more and worse; it is a taunting sarcasm, a solemn mockery of reason, of right, of love and hope.

And hence, the greatest need of our time is not alone nor mainly in the larger knowledge of the material, in which we are making such amazing progress; but in a clearer vision of the spiritual. Our age is actually dazed and bewildered and staggering before the visions and beneath the burdens of the overwhelming largeness of material things; and the question may well be asked, whether with all this external knowledge and material prosperity, there is a corresponding wealth of the real peace and joy

of the inner life? Men all about us are breaking down and dying under the competitions and attritions and rivalries of our Western thought and civilization; dying in the prime of life, and in the early youth of old age. And with all this striving and hurrying, how few are satisfied? My friends, only God, can fill the soul; and it is only as a human life has some vision of the unseen and the eternal; and comes into a conscious oneness with the will and work of the Almighty Father, and walks before the open gates of the immortal world, that the soul knows abiding rest and abounding joy. There was more real peace and joy in one such life as that of the noble Mrs. Talcott who lived in a plain home, and used her wealth to bless the poor and to help her church and all worthy causes; who lived above the shallow and wearing jealousies of display, than there is in a dozen lives of fashion and folly and a mere pleasure-seeking existence. Richer was the life of Savonarola, rebuking the folly and the sin of Florence, and more peaceful his death of martyrdom, than the royal extravagance and splendor of a Louis XIV. living in luxury and dying in remorse.

Let us then, make a brief study of the Inner Vision; or the power of "seeing Him who is invisible," by which man comes into conscious relationship with the infinite. By "seeing" we are not to understand the impressions that reach the mind through the eye alone; but rather the luminous apprehension of the divine through all the faculties. For convenience, we classify the senses and the powers of the mind; but at center man is an indivisible entity; not two or three or many, but one; there is not one mind to see, and another to hear; one to reason, and another to remember; but one essential being that receives impressions through all the senses; one being that perceives and knows and acts. But whilst this is so, each of the senses receives and reports to consciousness the impressions for which it is specially adapted; the eye reports the things addressed to sight, and the ear those that come to hearing; and as Schlagel says, these are the senses more specially related to the soul, whilst the senses of touch, taste and order, are related to the body. And from this it follows, that what the world is to one, depends very largely upon what he is in himself; or in what part of his being he lives. If he live in the senses that relate to the body—live in his mouth and stomach, in his appetites and passions; the world is material; his being is physical. That is the plane of animal existence. If he live in

sight and hearing; he perceives the world of beauty and thought, if he live in the moral faculties, he perceives such qualities as justice, love, mercy, reciprocity, purity.

And now, whilst all the senses have their uses and value; it is evident that the higher truths can be reached in clearness, at least, only through the senses that appeal to the higher faculties. One cannot find out much about geometry with his mouth, nor know God in his stomach. An athlete must be a temperate animal; but we perceive at once the incongruity of a philosopher or a divine being an epicure. And why? It is because the athlete lives for bodily strength; and the scholar and the moralist, whilst caring for the body as a means to an end, live in the higher faculties. And hence the world has gymnasiums for the body, and schools and libraries for the mind, and churches for the heart. And upon each of these planes of being there is a corresponding form of knowledge and experience; the sense-life gives knowledge of the things of sense; the mind-life gives knowledge of the things mentally apprehended; and the spiritual life gives knowledge of the divine—of God.

The one great question that runs through philosophy, the Bible and religion, is, can man know God? In philosophy this is a question of reason; of how the finite can know the infinite; in the Bible it takes the form of simple statement and experience, or of teaching, of revelation and consciousness. And thus the question becomes one of large philosophic, historic and practical interest.

Des Cartes taught that what is true of ideas, is true of things; and hence he made the *apriori* conceptions the ground of certitude; "I think, therefore, I am;" thinking that I am, is the proof that I am; and the fact that the mind of man thinks that there is a God, is the conclusive evidence of the fact, for if there were no God, the conception would not be possible; that is, if there were no infinite the conception of the infinite would not be possible. Fichty and Schelling carried the doctrine of Des Cartes further, and taught that knowing, is being; that to know, is to be; and hence that to know the infinite, man must be, or become a part of the infinite. To know God, he must become like God; and in his measure be God. That is, in knowing truth, one becomes truth; in knowing right, he becomes right; in knowing love, he becomes love; and hence the only way to know, is to become; and in knowing, one does become; and in becoming, he knows.

And properly understood, there is here a great and a Scriptural and experiential truth; and it explains how the upward paths and possibilities of knowledge and being lie open to the soul of man, whilst the lower ones are cut off. If to know, is to be; and the only way to know is to be; therefore, in the deepest sense, I cannot know what I cannot be or become. I cannot be the lake nor the earth, therefore, I cannot know them except as outside things with which I have sense contact. I may form a mental perception of what they are. I cannot become the life beneath me; therefore, it is only in some superficial sense that I can know what that life is. If I could be an eagle or a lion, then, and only then, could I know in the fullest sense that soaring monarch of the air and that king of beasts. But the way is shut off; and hence we have only an outside knowledge; but the way is not cut off in our closer knowledge of man, for we are ourselves men, and we know humanity because we are human; and hence arises the vast community of world-interests and sympathies that make possible the common life of society.

And here it is true, that to know is to be. One cannot, in any deep, realizing sense, know truth or justice or love, only as he in his own nature is, or becomes such; and the deep fact is, that he who knows, is; he not only knows that there is such a thing as justice or love, but he knows justice, because he is himself just; he knows love, because he is loving and loves. And here is the startling truth taught by Paul in the 13th of 1st Corinthians; one may speak with angelic tongues, and have all faith, and give his goods to feed the poor, and his body to be burned, but if he have not love, he is nothing. And he is nothing because he has not become anything; has not himself become love. It is the same searching truth taught in another form by the Christ; "depart from me; I never knew you;" that is in the deep sense of being, or what you are in spirit or in purpose, you are not like me. It takes more than brass buttons to make a soldier; but the sentiment of liberty and patriotism is understood, whether men speak German or English. And there is a sentiment, a spirit in the piety and prayers of Catholic or Protestant or Buddhist—a "sympathy of religion" that touches all hearts.

And now we may see how the way is open to see the invisible—to know God. One cannot be a stone or a tree; hence he cannot know them; they do not know themselves; they are beneath

the plane of thought and feeling, and hence can be known only objectively; but O! blessed thought and fact, we can know the desires the longings the hopes and fears and cries and tears of humanity, for we are human; and we can know God because we are potentially and at center essentially divine; and the Christ-life, the God-life may be unfolded within us and become our own life; and to be filled with God, is to know God, and to be in God as the branch is in the vine. "The pure in heart shall see God."

But how shall this form of "seeing him who is invisible" be attained? How is this "God-consciousness" to be unfolded? The old Eastern religions sought it in seclusions, in self-mortifications and sufferings, as a means of getting away from the world of sense and entering the inner world of the abstract. And not only Buddha, but Moses and the Christ went into solitude and long fastings and prayers; and all philosophy teaches that the higher visions of truth are possible only as the rewards of long study. Both Plato and the Alexandrian philosophers believed in inspiration; Plato taught that a chain of inspiration descended from Apollo to the poets, and from these to the rhapsodists, and from these to lovers; and the Alexandrians held that there was an inspiration that not only warmed the heart, but revealed truth that the reason could not discover. This was known as an ecstasy, in which there was an immediate vision of the divine; and this state might be reached by a course of dialectics, or by a sudden bound of love; or by meditation and prayer; and it was possible to the poet, the philosopher, or the prophet.

We should not turn lightly away from this doctrine of ecstasy, or of the exalted and beatific visions of inspired souls. It not only has a place in philosophy, but shines as a light along the way of poetry and art, and song, and illumines the pages of the Bible. Moses "endured, as seeing him who is invisible." "Enoch walked with God;" Abraham was the "friend of God;" the prophets talked with God; and when the inner vision was opened the disciples in the mount of transfiguration saw the long-departed Moses and Elias. And no one can read the Bible without noticing the fact of the conscious nearness of God to the illumined souls of the long ago.

Nor has this inner vision been wholly lost to later years. It was the distinctive teaching of the Christ that there should come a Holy Spirit; the Comforter; the near-call; the voice or vision of

God realized in the soul, that should take the place of the visible presence that was to go away; and the promise was fulfilled on the day of Pentecost. It was the one great witnessing fact and power of the early Church; and the great question was, "have ye received the Holy Ghost?" And when in the second century the Latin Church began to exalt the external, and to emphasize the distinctive power of the clergy, the Montanists emphasized in opposition, the active presence of a Holy Spirit to illumine all hearts and carry on the work of the departed Christ; they emphasized a continuous inspiration in the heart of man. The church admitted the truth of this doctrine, but claimed that it was limited to the clergy; and in this way, and at that early day, began to lay the foundations for the later doctrine of the infallibility of Church Councils and the papacy.

And coming down to the century before the Reformation, we find this doctrine of the inner vision of truth, of the illuminism of the Holy Spirit re-appearing among the Germans. Eckart taught that there was a capacity in man to know God; that to find God man must look within. He emphasized the inner revelation; and the work of these "mystics," as they were called, was not like that of the later Reformers; they did not oppose the forms of the church, but sought to lift up the holy light within. Tauler, the pupil of Eckart, and the greatest preacher of the 15th century, emphasized the value of the sermon; and why? The sacraments were objective ministrations or rites appealing to the senses; preaching was addressed to the soul; and it implied that there was a power in man to understand and feel the force of religious truth. It was an appeal to the understanding and the conscience; and Eckart and Tauler prepared the way for Luther, by thus awakening the public mind and heart to the possibility of personal experience in religion and a conscious communion with God. Then came the Reformers, and they put the Bible against the Pope; one form of external authority against another; and this seemed necessary for the time; but it opened the way for endless textual debates and divisions, and sects; but these pious mystics who called themselves simply "The Friends of God," opened the way for that far-off liberty of the souls of men in the spirit of truth to which the world is tending. For "the letter killeth, but the spirit giveth life."

Or, following the stream of history again to the times of Cromwell in the 17th century, we find a revival of this same doctrine of

the inner vision. The Puritans were fighting the Episcopalians; had beheaded Charles the I. and were casting aside the elaborate liturgical service of the church, when up from the common people arose one who was not less offended at the long prayers and sermons of the Puritans. The spirit of young George Fox was troubled; he found no comfort in the formal public services, and as a boy at the shoemaker's trade, and then as a young man wandering from place to place in his leather clothes, he sought for light. He went to the clergy for advice. One advised him to use tobacco and sing psalms; another advised blood-letting; but he said he did not like tobacco; he did not feel like singing, and did not need bleeding. They did not understand the cry of his soul that was weary of strife and debate and formality, and longed for the peace and joy of communion with God. He began rebuking sin, and as the light came to his soul, to tell of a kingdom of heaven within. He was persecuted, cast again and again into prisons; never resisted, but when released went on holding meetings; in silence often, or any one speaking as the "spirit moved." He went to the extreme of casting away all forms and sacraments; but like the Eckart and Tauler, Fox had a great truth; it was the continuous presence of the Holy Spirit in the church, and the inner vision that "endures as seeing him who is invisible." In fifteen years he had gained 80,000 followers; and the inner light of the Quakers and their peaceful and beautiful lives have been a blessing to England and America.

And coming down a hundred years later, the wonderful Methodist movement was of the same spirit, though differing in form. In the Deism of the 18th century the doctrines of religion had to meet reason; the dark dogmas of the old Calvinism were overshadowing the minds of men; and hence the revolt of rationalism. The God of theology was far off and cold; only a few had been redeemed and could be saved; religion was almost a terror; and then came John Wesley. He did not question the theology of his day, only as to the extent of the atonement; but like Eckart and Tauler and Fox, he sought to know religion as a conscious life; to have the "witness of the spirit;" the inner vision of truth. He tried to preach; he crossed the ocean; he communed with the Moravians; he fasted and prayed, and one day whilst reading Luther's commentary on Gallatians, the light came; his eyes were opened; and he says "I felt a strange warmth in my heart." And then

he went every where preaching that Christ died for all; that whosoever will may be saved; and that each one might know God for himself, and might have the witness within that he was accepted; might be filled with the love and peace of God. Nor was this fanaticism, nor excitement. It may have gone to both with some minds; but at center it was profound truth; profound philosophy, and a great and blessed fact; and no wonder it became such a power over human hearts. And as in the early church, the life of God in the soul was the one thing with Wesley; and he boasted that of all the denominations, the Methodists alone made no conditions of membership beyond the desire for salvation and the purpose to lead a good life. Alas, that in a hundred years, and in our free country, it has all so changed, for now to join the Methodist church one must say he believes in all the twenty-five articles of religion; and this church of life, is tending to a vast and monied ecclesiasticism.

I do not think that the material sciences can ever make plain the great doctrines of religion; I do not think that reason alone can ever answer the deep questions of the soul, or throw its lines across the darkness of death and the grave, or find its way into the unveiled presence of God; but I do know that to the vision illumined by the Holy Spirit, to the heart that knows the power of prayer and the rest of faith and the life of love, there is nothing so true so near so real as God. And in the midst of all speculation and dogma and doubt, there have always been souls that walked in the light. And that is the essence and the real life of religion; and as our world comes to realize this, and to walk and live in the spirit that giveth life, all will be brothers in the common life of love and hope; and all will be free in the law of liberty; and not temple walls alone shall be holy, but all places and all days shall be sacred to truth and love and life and God.

O! friends, what does this spring-time say to you? Is life dark as you walk beneath the blue skies? Does the future reveal only a setting sun, with no morning beyond? Is old age a burden, and death the despair of hope? Then, go seek in prayer; seek alone in your room, or beneath the stars, and in all loving, trusting obedience and work, the light and life and peace of God within, and he will fill your soul with gladness; and "seeing Him that is invisible," you will be strong to endure the trials the losses and sorrows of earth, as you journey to the land so far, and yet so near.

[*Sunday, April 29th, 1888.*]

THE LESSONS OF EXPERIENCE.

Knowing that tribulation worketh patience; and
patience, and experience hope.

Rom. v: 3, 4,

We must suppose that there is a plan in the great order of things. Finding reason in ourselves we infer that there is reason in the universe; and a study of the laws of nature hardly fail to confirm this supposition; for in everything we discover the evidences of intelligence and design.

Feeling assured that there is a plan, an intelligent ordering of things, we cannot suppose less than it includes the life of man. Not to suppose this would be to abandon the standpoint of reason and design; for to limit the rational order to the things below reason would of all things be the most unreasonable. And hence, any broad study of man and his world must include the higher as well as the lower.

Being convinced that things are not fortuitous, not accidental, but rational and orderly; and that the plan in its higher purposes and workings includes the life of man, it should then be our earnest effort to understand what that plan is, and to work in harmony with the divine reason. Not to attempt this is to stop short of the wisest use of our highest powers; and as a result, to miss the noblest ends of our being; to become entangled in the consequences of error and sin. But a cheerful acceptance of our lot and place in the providential ordering of conditions and events, and a glad obedience to the will of God, must lead on to the most beneficial and satisfying results.

When we study this divine order we are met by a few great facts. One is, that having the power of reason and right, we are set to the task of using these powers for our own and the universal good; that we are taken into the divine partnership, ownership

and fellowship of the rational and the moral universe. Such a view gives to life an exalted dignity and a profound interest and value. We learn another fact, and that is, that whilst we have a certain amount of personal liberty; and hence of responsibility; that we are so conditioned and held within the laws of our being and the laws of things, that it is not possible to defy these laws, nor to set them aside. It is not a question of choice whether we be human beings and under such an order; but a matter of fact. Another fact to be learned; and one to which we do not so easily consent, is, that the higher development of our being is through the discipline of trials, and hardships, and sufferings. It is a way that we should not choose; a way that we all seek to avoid; and yet it is the appointed path over which all must journey; and in the long experience of the world, the only way by which the great qualities and values of life can be brought to their highest perfection. And the last, and perhaps the most difficult lesson to learn is, that all these appointments are in mercy, and that over all is the loving care and guidance of a heavenly Father, who loves us and longs for our good as we love our own children.

Let us look at this divine order or process of development, and its corresponding results. "Tribulation worketh patience." The word tribulation, from *tribulo*, means to thrash; to beat; and the thought is, that the world is a great *tribulum*; or thrashing machine, into which man is cast; or a floor upon which he is placed to be beaten as with a flail, or trampled upon by hoofs. Of course, the language is rhetorical, rather than literal; and yet the figure is suggestive, and hardly overdrawn; for man comes into life by the pains of birth, and he goes out of life by the pains of death; and from the cradle to the grave, he must journey by the way of work, of trials and disappointments, of suffering and sorrow. Of course, life is not wholly made up of these; there is generally more health than sickness; more ease than pain; more joy than sorrow; but the tribulations, the beatings come to all. Life is like a ship on the ocean; sailing now in the calm and the sunshine; and then drifting and beaten in the fog and the storm. And this is true not alone of individuals and families, but of nations, and of the great world-life of the race. In the harvest field I used to almost pity the grass as it fell before the sharp scythe, and felt a sympathy for the sheaves beneath the flail; but

do not the stern mowers and thrashers of nature cut down and trample upon the young and the old?

But what is the result of this process of beating? "Tribulation worketh patience"; that is patience or the quality of enduring, is wrought out through trial and suffering. And we cannot too highly estimate this power of enduring; the fineness and toughness and elasticity that lasts; that resists wear and pressure; that can receive and hold impressions. It is like the enduring marble and granite; like iron and steel or the imperishable substances that last through the ages, upholding burdens, or preserving the chiseled features of the dead. Through what ages of heat and pressure did nature toil to produce these enduring substances? And the process of trial through which man has to pass is to train and inure his being to hardship; to develop the lasting and the enduring qualities that may receive and carry along, and transmit to others the values of a rational and moral manhood. Physical endurance comes from physical hardships; you cannot raise a hardy tree in a hot house; you cannot raise a man in the cradle; the tree must stand out in the great earth and battle with wind, and storm, and heat and cold; and the child must go from the play ground to the shop, and the field, and the office, and the store, and be beaten upon by the surging forces of the great world, before you can bring out the strong and enduring qualities.

Patience is necessary, not only to endure, but to wait. This is a slow world; only man seems pressed for time, and in a hurry. The things of most value are slow in coming. What time and patience are necessary to learn a language, to master music, or to acquire a trade, or start a business, or to become established in a profession? What patience is needed in the home; how long to wait for the years of manhood and womanhood? What patience does the mother or the teacher need in training children; patience with the slowness or the perverseness of the little ones? They can be trained to thought, to beauty, to honor and usefulness; but how long the waiting, and anxious, and careful the watching, in guiding the will, in forming judgment and shaping the character? What patience is needed in building up a church; what patience in bearing one with the other in all the associated labors of life? Some are too fast, some too slow, some too impulsive, others too lethargic. What waiting and working through the long years has it taken to establish liberty and justice in the world? The fact is,

that all great things are of slow growth, and only by patient waiting and working can the enduring values be reached.

How patient is nature; is God? It took uncounted ages to get the earth ready for the lowest forms of life; and other ages to prepare the way for the higher life of man; and then how long for man to learn even the alphabet, or the first principles of liberty, and justice, and brotherhood. Jesus said: "I have many things to say unto you, but ye cannot bear them now"; and again he pathetically exclaimed, "have I been so long time with you, and yet hast thou not known me"? And still the infinite patience bears with the slowness, and the wickedness of men. The hasty disciples desired to call down fire from heaven to destroy their adversaries; and the servants said, "shall we not pull up the tares"? But Jesus said, "let both grow together till the harvest." We should be patient even in the tolerance of evil in the social order, lest we destroy the good. We should be patient with ourselves; we cannot outrun our own feet; we cannot outwork our own hands; we cannot violently force open the doors of our minds and hearts; rather must these powers unfold like this spring-time of opening buds, and leaves, and flowers. We must be patient even with God, and wait his will in the slow processes of the ages. And such a patience is not a cold stoicism; it is not stolidity; it is the patience of a great trust in God, and in the continuity, and power of love to save. A Hindoo philosopher said, "be patient; and the thorn that is cursed to-day, shall blossom as a rose to-morrow."

"Tribulation worketh patience; and patience, experience"; that is, patience makes experience possible; makes room and place for proof by trial, or for the results of verification. When one sows seed in the ground, it is only through the patience that waits, that the experience of the harvest can be reached. And so if one set out to be a scholar, or a workman in any trade, it is only by the patience that can wait for the results that they can become matters of experience. Patience or endurance is the soil in which great experiences grow; it is the canvas upon which are painted the pictures of experience. And hence it is that those who lack the quality of steadiness and endurance; who are forever changing and flitting about; never come to know great experiences. They cannot wait for the seed to grow; they cannot sit still long enough for the pictures to be taken. One who travels all the time cannot have

the experience of a settled home; one who changes his thinking and beliefs every month does not know what it is to have settled convictions; one whose friendships last but a day, and who loves best the one he met but yesterday, does not know what friendship and love are.

It may be possible to crowd great experiences into a few hours; but if so, they are not soon forgotten; they become ever after a part of one's deeper life. Indeed, it is not possible to have great experiences as isolated or unrelated facts. They must be conditioned in other and opposite experiences. One who has never been hungry, does not know the highest satisfaction of food; one who has never known what it is to have to work, to rise with the sun and work till night from day to-day; who has never known what it is to be tired in every muscle and nerve, does not know what it is to rest; what it is to wake up with stiffened limbs and joints, and then the joy feeling, it is Sunday, and to thank God he can go to sleep again; that is rest. One who has never known the need of money, cannot know its value. What a pitiful sight it is to see people who never do anything, trying to rest; and those who never knew want, trying to satisfy their wants. They never succeed. But the hard-working men and women of our world enjoy their hours of rest; and those who have come up through hardships, and by the way of saving and self-denial, know how to value the earnings of other years.

And so in the deeper experiences of the mind and heart. Robert Collier used to read whilst he blowed the bellows, and when the iron was hot, laid down the book and took up the hammer; and Lincoln walked miles to borrow a book, and studied by lamp light and on horse back, and in the field; and in such hungry minds every germ of truth took root and grew up to be a tree of knowledge. In a large sense it may be said that one who is not self-made is never made. He must cast himself into things and become a part of them, and take them up into his life, to know what it is to have great experiences. And so of the heart life. Where there is no great love there can be no great sorrow. Only a mother can know what it is to bury a child; only a loving child can know what it is to bury a mother. Had the Jews not known what it was to have a country and a Jerusalem, they could not have known what it was to weep by the rivers of Babylon. It is in the dark background of oppressions and persecutions that the form of lib-

erty appears so beautiful. It is amidst the scoffs and insults of the angry mob, and dying between two thieves, that the pitying and suffering love and forgiveness of the Christ shine out in such a wonderful contrast and depth as to forever glorify the Cross.

The plan of things then is, that through all this beating, this thrashing; through the trials and sufferings of life, men are to come into patience; into endurance; into the power of waiting, and hearing, and doing; and through this to come into great experiences; great hungerings and thirstings; great realizations of life, and of the wonderful depths of their own being. And the result of all this is hope. "Tribulation worketh patience, and patience experience, and experience hope." Hope is both desire and expectation; and if as a result of the experiences of life, man continues to desire and to expect, that very fact justifies the plan of his being, and is the best evidence that he is on his way to some higher destiny. All the vast work of the world hangs upon these two facts of desire and expectation. Were the desire for food and raiment, and beauty, and learning to cease; or were expectation cut off, every industry would be paralyzed, and where now is hope would be only despair.

But somehow, desire and expectation live. And when we look at the many of our fellow-beings who toil from day to-day, and can hardly see any relief or prospect of bettering their conditions, we must be impressed with the strange power and blendness of hope. And when we read history and see how dark has been the long past; how hard the lot of the millions; how false and cruel have been the lives of many; and then think that the world has never despaired; that each new age has taken up the work of the past, or tried to open up some new path, we can but feel that there is some great power that feeds and sustains this wonderful life of hope. O! somehow the great souls of earth have felt the touch of the infinite; somehow the life of God has been near to mothers and fathers in the great hours of sorrow; and that life has been with patriots and philanthropists, and reformers, and inventors, and artists; aye, it has been near all the fields of toil and the beds of pain, and the pillows of death; and it has kept alive the hope of the world to come.

There is something in the experiences of mankind that sustains hope; it is partly in a great trust in the goodness of God—a faith that is deeper than our doubts, and rises up and sheds its light

along the darkest paths; and partly it is found in the realized results of the experiences that come from patient working, and waiting, and suffering. The long way of history is dark, but the path of the ages grows brighter. The world is growing better. Out of the dark ages came the revival of the art and the learning of the mediæval ages. Upon the dark back-ground of the Inquisition is painted the fair form of liberty; and over against the ages of despotism are arising great and glad republics; and through the long debates of the past we are coming to dearer and better views of God, and the destiny of man.

Not only this; but we are realizing more and more the beneficence of the discipline of hardships, of trials and sufferings in working out great and enduring results in achievement and character. Most of the men of wealth in our city and country began poor. The great men and women of our country have come up through tribulations. Lewis Cass was cradled in a sugar trough; Franklin peddled bread; Lincoln left Kentucky a barefooted boy on a bare-backed mule; Grant hauled wood into St. Louis, and tanned leather at Galena; Garfield went from the toe-path to the Presidency; Harriet Beecher Stowe boiled her New England dinners whilst she wrote *Uncle Tom's Cabin*; and Elizabeth Barrett Browning wrote her tenderest poems upon a sick bed. And would you see the coming great men and women of our country, look not to the halls of fashion and to the pampered children of ease and luxury; but look to the fields and shops of toil, and to the earnest souls who are battling against difficulties.

It is only under pressure; under heavy burdens that the great powers and qualities of the soul are brought out; it is only when touched by some great trial, or loss, or sorrow, that the soul's deepest fountains are opened. Out of the fiery furnaces come the world's great artists, and authors, and poets, and preachers, and singers, and statesmen, and philanthropists. The tenderest love is born of the perils and pains of motherhood. And there is something about the courage and the patience developed through hardships and sufferings, that touches and opens the great heart of humanity. Not at Vicksburg; not at the battle before Richmond did Gen. Grant win his greatest victory. The world honored him for these; but greater trials and greater victories awaited him beyond the war. Gen. Grant grew up in comparative poverty; in the army and in the presidency his income was large, but so were

his expenses; he was prosperous, and in a few years after leaving public life, he tells us that he was worth a million dollars, and then for the first time felt that he was placed beyond financial care. But that very evening in stepping from his carriage he fell and was crippled for life. Then came the malignant disease of the throat; then came the crash of the bank with which he was connected. In his prosperity the world was, in a sense, forgetting Grant; and in his financial disasters he was censured and blamed; the sympathy of the people grew cold, and the great man passed under a cloud.

But then came his greatest victory; the courage, the manhood to endure and work on in the days of adversity. His fortune was gone; his health was gone, but his great soldier-soul remained unshaken. He began writing his history of the Rebellion; and through long weeks and months of pain he finished page after page; toiled on and on till the work was completed; and all, that his wife and children might not be left in poverty. And then the uncomplaining suffering soldier went, like Moses, up to the Mount to die; and lo! the great heart of the world turned to Gen. Grant; and in that heart he lives to-day.

By way of distinction Jesus was called the "Man of Sorrows," and the one "acquainted with grief;" the world's great Savior was "made perfect through suffering." Great physical strength; great wealth, and the lives of fashion and folly are soon forgotten; but the great qualities of patience and the lessons of experience wrought out through tribulations, live forever in the souls of men; and that is why the weary world is turning to the Cross of Christ. O! friends, in all the work, the trials, the sufferings of life, be patient, and the great and satisfying experiences will come; the "love of God will be shed abroad in your hearts by the Holy Spirit," and hope will lead the way to the bright forever.

[*Sunday, May 6th, 1888.*]

THE PARTED RAIMENT.

They parted my raiment among them, and for my
vesture they did cast lots.

John 19: 24.

These words are taken from the 22d Psalm, written a thousand years before Christ, and are supposed by many to be a prophecy of the events connected with his death. But the phrase "that the Scripture may be fulfilled," may mean no more than that the events so turned out that this language was applicable to the conduct of the soldiers. Nor need we censure these Roman soldiers, for in dividing among themselves the raiment of Jesus, they were but following the common custom that the clothes of the condemned belonged to the executioners.

Whilst men are alive they own and control their property; but after their death, the most unseemly and unbrotherly contentions upon the part of children and relatives often occur, in which the higher affections give place to selfish disputes about their possessions. Jesus was poor. He left no property for others to quarrel over; his garments went by right or custom, to the soldiers; and he commended his sorrowing mother to the care of John, the beloved disciple.

The lives of the really great are not often understood in their own time; it requires distance and the cumulative influence of their thoughts and deeds to fix their true place in history. And hence it is only natural that in after years, whatever tends to perpetuate the identity, and by the laws of association to bring nearer the memories of the great, should be carefully preserved. Thus the homes of Shakespeare and Sir Walter Scott may be seen as they were in the days of the poet and the novelist; and in the Villa d'Esta at Como, the room of Napoleon remains just as it was fitted up for that conqueror when he rested for a time in Italy.

And it was from this feeling in the heart that there arose the passion for sacred relics. When Jesus was on earth he had not where to lay his head; but when a great religion arose about his name, then everything connected with his life became sacred; and in the dark ages this relict-passion became a mania, and a source of speculation in the church; and pieces of the cross, and of the crown of thorns were esteemed as priceless treasures. Of course the real cross and crown of thorns had long since perished; but they are still to be seen in the great cathedrals of Europe; and at Milan one is shown the cloth with which the Savior wiped the bloody sweat from his brow; and so are preserved the hair and the toe-nails of the apostles. Europe fought 200 years for the tomb of Christ.

It was well that one so great left so little of earthly possessions over which after ages could dispute and speculate. Had Jesus owned a home, or a farm, what fabulous prices would they have brought? But born in a manger, and dying upon a cross, he left no earthly fortunes; no mark of external greatness; and all this, that the greatness of his spiritual kingdom might appear in its own peculiar glory. This spiritual kingdom, with all its untold treasures of truth and life, the Christ bequeathed to mankind. Labor can earn, and money can buy houses and lands; but there is no market where sleep is for sale; money will not buy peace of conscience, and rest for the soul. Jesus says, "My peace I give unto you;" "Come unto me, and I will give you rest;" "Let not your heart be troubled; in my Father's house are many mansions; I go to prepare a place for you."

Passing now from the simple incident of the poor soldiers parting the garments of Jesus, let us look at the larger and more suggestive scene of the struggles and debates of mankind over his great bequests of truth and love of life. Jesus left a great religion for humanity, for the common possession of man, as man; but like the "seamless coat" for which the soldiers cast lots, this priceless treasure has been cast into the world's great market; and with less wisdom than that shown by the soldiers, the "seamless coat" has been rent and torn in the struggle for its possession.

There is something very suggestive in the fact that a religion that is meant for all, and whose mission is to unify, or make all one, should be a source of division of controversies and dissensions; should be to "the Jesus a stumbling block, and to the Greeks, foolishness." The explanation is to be found in the very largeness

of its truths, its principles, its spirit and life; and the inability of mankind to grasp such a religion in its entirety, and live it in its fullness of charity.

At the time when Jesus lived the Jews were divided into two classes, and Dr. Hirsch tells us that the Pharisees constituted an aristocracy of learning, and the Saducees an aristocracy of descent; the one class prided itself upon culture, and the other boasted of blood. Those who lived in the mountainous regions of Galilee were poor; could boast of neither heredity nor culture; and hence were despised of both these aristocratic classes. And strangely enough, it was to these poor and ignorant classes that Jesus came; and these "common people heard him gladly." And hence the opposition of the Pharisees and the Saducees; and the scornful question, "can any good thing come out of Galilee?" But there was a searching power in the teachings of Jesus that unmasked hypocrisy, and penetrated formalities; and endangered the position and influence of these upper classes. And hence they sought and secured his death under the forms of the Roman law.

But strangely enough, the death of Jesus, instead of crushing out his doctrines, gave them a new power; for they now appeared in the deeper forms of spirit and life, and in this way the Christ was more really alive after his death than he was before. Explain it as we will, or can; the historic fact remains that the apostles went forth preaching the new truth and life, and power, and notwithstanding the fact that the Roman government went on crucifying and burning Christians, they increased so rapidly that in three centuries the new religion rose to political supremacy in the great Empire.

Whilst Christianity remained a great truth and life in the souls of men, it was shared in common by all who felt and knew its saving power; it was a "kingdom of heaven within;" but when it became a vast organized religious and political power, then came the beginnings of the disputes and wars about these external possessions. It was no longer a few poor soldiers dividing the simple garments of Jesus, but kings, and great armies fighting for thrones and kingdoms. And along with this came the contentions of thought; for such a vast system of religious truth could not be kept out of the arena of philosophy. And hence we have this suggestive view of the double form of contest that has formed so

large a part of the now nearly nineteen centuries of Christian civilization.

And we must believe that there was a divine providence in the fall of the Roman empire. Had that vast military authority remained; and had the religion of Christ been bound up with it, and defended and enforced by it, the spirit of Christianity—the spirit that went to the poor and despised Galileans, and talked with the woman of Samaria at the well, would have been lost to the world; would have perished from its cold and hard environments. But the providence that is over our world permitted that vast Empire to be overrun by the nations of the North, and the social order was broken up; and all this as a preparation for the better governments of modern Europe.

The Catholic Church sought to build a vast spiritual empire, both religious and secular, upon the ruins of the military. The conception was that the Church of Christ should have both moral and effective power; that the Church and the State should be one; and that the temporal power should be subject to the spiritual; and that in matters of religion especially, the Pope was supreme and infallible; the authorized and legal representative of Christ, with power to open or to shut the doors of heaven. And hence the doctrines of the confessional, and pardon; and of grace conferred through baptism, and the other sacraments. And had the divine providence that is over the world permitted this spiritual supremacy to have gained and held full power, such a thing as political and religious liberty in the sense that we know them, would never have been possible.

A thousand years had passed since the fall of the Roman empire, and the next step of providence was not to destroy this spiritual supremacy by the power of armies; not this; but to transfer the battle of liberty to its own proper and higher plane. The world's great arena was henceforth to be that of mind and spirit, and the warriors were to be girded not with steel, but to bear the sword of truth and right, and liberty, and justice. It is true that in settling the issues of the Reformation came the longest and hardest wars that Europe ever knew; but all the time the battles of thought were going on; and the questions to be settled belonged to the realm of mind and spirit. And as a result of these debates and wars, the sovereignty of the different states and nations was secured, and the supremacy of the church was so far broken

that personal liberty of thought in matters of religion was allowed in Protestant countries, and each soul could go to God, and not to the priest for pardon and purity.

But this great movement for civil and religious liberty was only begun in the 16th Century. Civil guarantees were established by treaties; rights of man made secure; but the development and the wisest use of man's powers in the larger field is still the problem of the present age. Having cast off the authority of kings, we must learn to rule ourselves; and having decided that others shall not do our thinking, we must accept the responsibility of thinking for ourselves. And this is precisely the position, and hence the peculiarity of our times. Every question of government and religion in Germany, and England, and France, and America, is open to the thought and action of the people; and hence the universal interest and unrest. In the Feudal ages, and under the reign of absolute monarchies, there was little room for any debates about labor and capital. In the days of slavery, the masters owned not only the time and work of the slaves, but owned the slaves. When the world was content to accept its faith ready made from the church, there was little room or occasion for personal concern in matters of religious thought.

Never before in the history of the world were power and responsibility in any such large sense put upon the people. For the first time in history, is the question of labor and capital in the hands of the people; for the first time are the people asked to decide what is true and right in religion. And hence, at no time in the history of the world has there been such need of calm, conscientious judgment as now. This tremendous strain and burden of thought is in itself a powerful educator; but with all this, it is not strange that there is not a little partial and superficial thinking; and hence mistaken conclusions. Certain theories of labor and capital may look plausible; but in practice they may be found wanting. We did not make the great laws of nature; nor can we set them aside; our humbler place is to learn what these laws are, and to obey.

And so in religion; man does not create truth, nor can he destroy it; his humbler place is to learn and to use truth. But the great truths of religion, like the garments of the Savior, have been parted and divided up; and the strange thing is that each sect or ism thinks that it has the "seamless coat"; whilst in fact no one

theory or part holds, nor can hold, the universal; but each one has some phase or part of truth that it emphasises as if it were all; and often pushes it so far that its relations are almost lost; and the special truth thus carried to extremes, may itself become an error. And hence the great need of deliberate thinking and impartial judgments. That which is most needed is the ability to see and properly estimate whatever truth there is in any and all of the many isms of our time; for there is a measure of the true in each one; and hence a something that should not be left behind in the march of the universal progress; and we should covet the ability and the generosity of thought that can move about freely amidst all these theories and judge fairly of both their worthiness and their unworthiness. Such are the large requirements of our great age of moral and intellectual liberty.

Great truths and moral reforms often come first too, and are first welcomed by the unprejudiced common people. The gospel was first preached to the poor, and the "common people" heard the great Teacher gladly, but he was opposed and put to death by the aristocracy. And still the same spirit asks the old question, "Can any good thing come out of Galilee?" Can any great truth rise up from the people, and not come down from the kings, and priests, and politicians? And yet it is a simple fact that in many things in our country, the people in thought and feeling are in advance of the political and religious leaders. The trouble is, that partisans of every class, secular and religious, rich and poor, look at things from a prejudiced standpoint; whilst only the few are yet able to survey the whole field. Such souls in the political world are statesmen; in the intellectual and religious world, they are philosophers; they seek the universal truth and universal good. Such in their measure, were Socrates, and Seneca, and Aurelius. Such in largest measure, was Jesus.

We have said that all the churches have a vision of some truth, and each in its way is emphasizing that truth; the Catholics emphasize the external in authority and worship; the Quakers emphasize the internal; Methodism began by emphasizing a conscious religious experience; the Unitarians emphasize the oneness of things; the Trinitarians, threeness; and the Universalists, the larger hope. But passing by all these older debates, let us look at some of the special phases of thought, or the isms pressed to the foreground in our day.

In the political world, whilst each country has its special issues to consider, there is lying beneath all, and running through all, that larger thought of human rights and justice, that is seeking expression in many ways, and coming to the front in many forms, that may be called Socialism. This general movement is modified in form and expression by local environments; in Russia, it is a destructive Nihilism; in France, it is an impetuous Communism; in Germany, England and America, it is Socialism; but at bottom, it is the excited movement of the great masses under the impulse of the new and larger thought and life of our great century. All thoughtful minds agree that such a movement should be restrained from violence, and some rash minds would crush it from all lands by force; but the larger moral sentiment and judicial thought of the age is coming to see and to say, that such a universal uprising must have some justification, and some providential mission, and meaning, and bearing upon the general welfare. And hence we should study God's great thought of the solidarity of the race; of the brotherhood of man, and the great fact, that the highest good of the individual is possible only in seeking the good of all; and hence whatever truth and justice there may be in Socialism, should not be ignored or condemned, because of the errors and extravagances of its often untrained thinkers and leaders. The world's great struggle for liberty was a phase of the great socialistic problem; and so was the anti-slavery movement; and so are the vast combinations of capital and labor in our day.

In the newer phases of religious thought, we have Agnosticism. In the vastness of things, and amidst the many contending parties and debates, not a few have taken the position that man does not, and cannot know anything about God or the future; does not and cannot know whether there be a God, or a future life, and over against these are the Dogmatists, who claim to know almost everything. In the despair of all higher knowledge, the Agnostics give up prayer, and worship, and religion, and content themselves with a simple form of morality, or ethical culture; and the dogmatists denounce every one as infidel who does not endorse their boastful assertions and peculiar views. Now, we ought to be able to see the larger truth that lies between these wide extremes. There is, and must be, a relative unsearchableness about the infinite; the very largeness of things should check the vanity that claims to know all; but on the other hand, we should not give up the ground that

we may and do know something; we know something of the great order of nature; we are conscious of the sentiments of the divine in our own hearts, of the soul's communion with God in prayer and great experiences, and of a great faith and hope in the life to come; and on this larger middle-ground of both the known and the unknown, we should be able to avoid the extremes of both arrogance and despair, and find a home where the soul may grow in knowledge, and faith, and hope.

Some forty years ago, unheralded, unsought, what is known as modern Spiritualism, appeared in the noises and rappings at Rochester; and since then it has spread over two continents, and numbers now more than a million believers in the doctrine of the possible intercourse between the living and the dead. Back of these recent manifestations were the Biblical accounts and the other histories and literature of this border-land between the two worlds; and the movement has been stimulated by the ever-present longing of man to solve the mystery of death. Some dismiss the whole subject by saying that it is all a fraud practiced for gain; others by saying that it is a species of insanity. But still it is a great fact in the world; and it is a little remarkable that its appearance should be just at the time when materialism has taken possession of so many minds. It is a strange contrast that so many are doubting and denying the very existence of the soul as a life possible apart from the body; and others are affirming their knowledge of a future life from a conscious intercourse with the departed. Admitting there is much fraud, and that many impressible minds are victims of hallucinations, still one should hesitate to relegate this whole movement to either legerdemain or insanity; for it numbers too many honest and intelligent people. And much less should philosophical minds deny the continuity of life.

Why need we go with either extreme, and deny all the facts on the one hand, or make a special religion of spiritualism on the other? Why deny what seems true to many honest minds; or why push special experiences beyond the relations of normal life? Why not confess that here is a border-land where the lights of earth grow dim, and journey to it with open and expectant vision, and gladly welcome whatever light or cheer may come? The ministry of angels is a doctrine running through the Bible, and has been the faith of the church in all ages, and is a part of all religions; why not live in this cheering belief that the loved ones are

not far away; that they know us and love us, and as guardian angels minister to us? It may not be wise to try to transcend the limitations of bodily sense, and to force open the gates of the unseen; nor should we close these gates to the light and ministrations from the great beyond where the millions are.

And then we have the related schools of Theosophy and Christian Science. Like Spiritualism, they emphasize the fact and the higher possibilities of the human spirit; and are opposed to the prevailing materialism of the day; and in so far they are valuable, and hint at the larger powers of man as a spiritual being. We may not be able to accept all their premises and conclusions; nor should we because of their crude and mystical extravagances, deny the real truths and values that they are trying to emphasize. There is a great truth in Christian science, but when pushed out of its proper relations to other truths, it may become a deception and a dangerous error. We must recognize both mind and matter; nor can we safely defy the laws of either; and at the same time we should emphasize the supremacy, the mastery of the spirit, and rise to the life of the spirit, and thus live in the Lord. Theosophy teaches that we may acquire the power to leave our bodies and return at will. More useful I think, would be the power to stay in our bodies till the work of the body is done. And yet, in one sense, we all do travel out of our bodies in thought and vision, and hearing, and speech.

And thus, we children of earth have an infinite inheritance of possible truth, and love, and life from the Christ of God. We need not cast lots for the "seamless garment;" for truth in its entirety, and love, and life in their fullness are for all; nor should we be divided, and pushed out upon extreme lines of thought; but rather should the church be the great loving and sheltering mother and home where all honest thought and endeavor find welcome and guidance, and where doubt is led up to the transfigured mounts of vision, and the dead feel the touch and thrill of life.

[*Sunday, May 13th, 1888.*]

THE PHILOSOPHY OF LIFE.

Is not the life more than meat, and the body than raiment?

Mat. 6: 25.

Sometimes this strange life seems like a dream. In the nighttime, when the senses are locked up in sleep, the mind moves out into an imaginary world. We seem to journey on land and water, to be in cities new or old; we meet friends, we labor, we rest, we listen to music, we laugh, we weep. We awake, and it was only a dream; but in less than an hour we had seemed to pass through the experiences of years. And there are those who tell us that all this life of seeming reality in our waking hours is only a day-dream; an illusion of the senses in which we think we climb mountains and cross prairies and seas; but in reality are only going over our own mental states; and that when we think we strike our heads against a door or wall, we have only run against one of our own ideas. But in spite of dreams and metaphysical speculations, we must go on believing that our senses do not deceive us, and that the world and life are real.

Sometimes life becomes a revery, and with drawing from its busy scenes, we stand aside and look at others as they move to and fro; we hear the sounds of many voices and the tramp of many feet, and see men toiling in field and shop, and store—see childhood and youth, and age hurrying on, and we ask the meaning of all this busy world. But we cannot long indulge in such day-dreams as these, for the strong hand of destiny reaches out and pushes us into the crowd and hurries us along with others. And then we ask reason and reflection to explain the mystery, and tell us what life means.

Man is endowed with the power of both knowing and reasoning; he may not only perceive and know facts, but he can ask the relation of one fact to another; can reason upon the facts; and

draw conclusions as to their meanings and uses. And as rational beings it is wise that we do so; wise for us to try to live intelligently; to live understandingly. It is only in this way that we can accomplish the ends of our being; and only in this way can the mind have rest; for there is nothing more unpleasant than to be hurried along in confusion; to have no plan, no objective point in view—to be rational and self-conscious, and yet not feel that one is in an order of things that is not itself reasonable, and moving on to rational results.

When we bring on higher powers to the study of this strange problem of life, of which we are ourselves conscious parts, we find a few simple facts underlying and conditioning its manifold phenomena—its vast industries and activities, its strivings, its outreachings, its happiness and misery, its joy, its hope. I say we find these as facts upon which to reason; and from which to reach conclusions, and as facts the mind must accept them; but the facts themselves—how they came to be as they are, or how they are or could be at all, or how anything is or can be, would form a different line of study, and may lie beyond the power of reason to explain. Existence, being, is a fact to consciousness, and as such, admits of neither proof nor denial, and hence we can do neither more nor less than accept it as it is; but the mind being itself rational, should be, and is able to comprehend its own methods and end; or the plan upon which it is projected, and of which it is a part.

Underlying all this busy life, then, are the simple facts of demand and supply. Man is so constituted physically that he is a creature of continuous and imperative needs. These express themselves in the form of desires; and the desires come forth in all the outer industries of the world. Man is not singular in being conditioned in need, for everything that has life lives by some manner of eating and drinking. The structural form of life is built up of material substances, and life itself is a constant activity in using and appropriating these substances, and converting them into living bodies. Plants and trees draw their nourishment from the soil, and animals feed upon the natural productions of the earth. Cut off this supply, and all vegetable and animal life would perish.

But man differs from the lower forms of life in this, that he has to prepare his own food and raiment. What nature can do of herself, is seen in the growth of all the wild grasses, and trees, and flowers; in "the lillies that toil not, neither do they spin," and yet

are arrayed in a beauty beyond the power of man to equal. In animal life, some effort is required to procure the food that nature provides, and hence the air, and the land, and the sea are filled with the activities of life, seeking the food that nature has provided for its support. And here the effort ends, for birds, and fish, and animals do not prepare their food, and for each and all nature has provided a suitable covering or dress. But for the higher being man—for her noblest creature—nature has not gone so far in her provisions. The gift of nature to man is in the form of his finer endowments and his larger capacities; and having put such a wealth of being into this nobler creature—having lifted him up to a point where he can provide for himself, he is placed in the world with that care and duty upon his own hands.

And thus it is that the life of man is conditioned in the bodily needs of “meat and raiment;” and this being so, the struggle, the labor of providing for these needs, naturally becomes the first and greatest concern of man. And as such the work of the world has its place in the nature and the necessities of man’s existence; and this being the case, such a work is honorable, and is worthy of the large place it fills in all our human affairs. For whilst “the life is more than meat, and the body than raiment,” it is dependent upon these, and can not exist, much less accomplish any other and higher purpose, without them.

And now look at this life of “food and raiment,” and see how vast a thing it is, and how much of the divine as well as of human effort has gone, and still goes to this end. When everything is prepared and ready, it does not seem a great thing for the farmer in this spring time to sow the seed, and in a few months gather the harvest. But how much is back of this, and how many higher forces wait upon and supplement the efforts of man, and make it possible for him to have bread upon his table! For countless ages the mighty forces of nature toiled to bring forth a world like this—to lift up continents and hollow out ocean beds, and by long glacial action to pulverize rocks and coarser elements, and produce a soil. And the germs of life had to be started and carried up from mosses and ferns to trees and plants, and from the radiate and mollusk to the vertibrate in animal life. All these toiling ages went to get ready for man; the heavy carbon in the air was breathed for ages by swamps and forests, and luxuriant but coarser growths of plants and trees, before man could have breathed the

air; and Mr. Darwin tells us, that even the worms of the dust lived and died to pulverize and refine the soil.

And not only this; but now when all is ready—when man with intelligence is here, and casts the living wheat and corn into the field, then all nature toils to make it grow. The earth turns and gives night and day, the sun shines and gives warmth, and the rains fall, and all the unknown forces of vital chemistry combine to carry up blade and stem and ripen the grain. Back of every harvest are millions of years. Back of every loaf of bread are the combined forces of air, and water, and earth, and sun. And that man may have raiment, the cotton, and the flax, and the mulberry grow, and insects toil, and animals live and die. Everything works to feed and to clothe man, and forests, and rocks, and sand, and clay go to build his house; and gold, and pearls, and precious stones, and furs, and the plumage of birds are sought to make beautiful his human form.

It is easy to see now how great a fact this bread and raiment life is; and when to all these forces of nature is added the labor of man, the world seems to exist as a place for eating, and drinking, and dressing. What mean the ships on the sea, and the heavy trains on the land; what mean forges, and foundries, and fields, and shops? They all find their explanation in the law of demand and supply as related to human need. And if there were no more in life than this, it would still be a scene of interest to observe how all nature toils to create a being of such needs, and then toils on, and bids him toil also, that these needs may be supplied. More than a thousand million lives on earth to-day are thus sustained—a thousand million mouths are filled, and bodies clothed and sheltered. Cut off this supply for a few days, and all these pulsing hearts would be still, and these active bodies would be cold in death, and not a wheel on the land would turn, nor a vessel sail upon the sea; and homes would be empty, and cities desolate, and every fire gone out.

We have found then the relation of one thing to another, and in so far, an explanation of life, and the work of man. But having found this—having found the place and use of one thing after another up to man, and found in man the need and the explanation of all beneath him, we can hardly stop here; for reason will go a step further and ask, if this is all? Has the final cause of creation been reached in calling into existence beings to be fed, and clothed,

and sheltered for a few years, and then die, and others come to take their places, and this to go on from age to age? And reason says, if there is a plan in things; a reason why they should be at all; there must be something more in life than food and raiment. If the life of man, like the life of the plant, or of the animal, went to feed a higher life, there might be a reason for his existence in that fact, but it does not, for man is himself the highest.

It is here that the words of the text become the question that must arise in every thoughtful mind; "is not the life more than meat, and the body than raiment?" Not only, is not the life in itself a greater thing than that which goes to support it; but has it not a higher meaning—a meaning that is not found in food and raiment? And it is just here that reason may find that there is a higher meaning.

As the earth is a condition to vegetation, and this a condition to animal life, so is the body the sense-life of man, a condition to mind and spirit. And here also appears the further explanation of man's meat and raiment life, in the fact that it is a condition and a means for the development of his higher nature. The mind and the moral powers must somehow be called into use and put to work. Man's bodily needs are sufficient to secure a degree of physical activity; and the most natural method of calling the mind and the heart into action, would seem to be by so joining the higher life on to the lower, that it may receive an impulse from its relations to the body. And this is precisely the plan of man's being. He finds that with his hands only he is poorly prepared to take his place beside the lower forms of life. The wild animals excel him in strength and speed, and are better adapted to such a world as this. But man finds that his reason is more than a match for their strength, and that by the use of his mind he can increase his power by the use of the club, and the stone axe, and the bow and arrow, and can cross streams in a canoe, and after awhile learn to sail a ship. And thus, as a means of adding to bodily comfort, man has learned to use domestic animals, and the plow in tilling the soil, and to build a house, and to bridge streams. And once on the way of learning, the mind of man has invented gunpowder, the steam engine, and the telegraph and telephone; until now the working and the fighting power of the civilized races has been multiplied a thousand fold.

And here again we may observe the plan of things in this, that as the mind is called into action and strengthened, and man becomes a larger producer, his needs increase, and he is kept from idleness in providing for the new needs that spring up. The finer tastes ask for finer raiment and food, and better homes and furniture; and along with these come the desires for books and paintings, and music, and travel. And thus man comes to love literature and art, and song; and to love the larger world of mind that rises above the lower pleasures of the senses. And he finds that in the abundance of things—the plentitude of truth and beauty, his higher life may go on and on, and still there is room beyond and above.

And now, having opened this door of the philosophy of life, another relation in the series of things is seen. Not only has God joined the mind to the body—joined it to the near needs of food and raiment; but he has made man's moral nature a part of this lower struggle; and in this way necessitates the exercise of the moral powers. Man finds that it is only by the division of labor and the union of purpose, and strength, and means, that the best bodily conditions can be attained. It is in this way only that we can have the conveniences of a city, and the facilities of railroads and telegraphs, and the special studies in the sciences and professions; in this way alone can we have churches, and the music of a grand opera; and only thus can we have a nation and a government.

But all these things involve the contact of mind with mind, and heart with heart. Such relations require truth and justice and reciprocity among men, and the confidence of man in man. Society is not possible without a large measure of these; and thus the moral nature of man is so closely related to his material greatness that if life have no other meaning or end than the present world, yet must he call to his aid the friendly help of reason and right.

But “is not the life more than meat, and the body than raiment?” Is not life greater than that upon which life depends? Is not a flower greater than a stone? Is not a bird greater than the tree in which it builds its nest? And is not man greater than the cities he builds and the ships he sails? Is not life greater than the food and raiment upon which it depends? The body is the home of the soul; the “temple of the Holy Spirit.” From this little watch-tower of flesh and blood the reason may go out, and meas-

ures, and weighs the stars, and the heart may hold court with eternal justice and be filled with the love of God. If life means no more than meat and the body than raiment, what more is a home to man than is a stable to a horse, or a field to a herd?

But life means more than the passing needs and pleasures of the body; and it is in this "more" that its rational explanation and its real value are to be found. The pleasures of the appetites and passions can never be recalled with any high sense of satisfaction; they perish with the moment, and leave only ashes and dust that can never be rekindled or gathered up again. Wealth in itself, however great, confers no lasting fame upon its possessors; it is soon forgotten. Stephen Girard's immortality is in the Girard College; in what he did for the world; and so it is always the something "more" that the higher values are found. It will matter little to you and me fifty years hence, whether we were rich or poor; but it will matter a great deal whether we leave memories and influences that will make the world better, and whether by patient and useful living, and by trust and prayer, we have won that something "more" than the perishable that is to be the wealth of the soul. It is not in more money that those who have a reasonable competency shall find the higher values of life; not in fashionable follies, luxuries and ease; not in the perishable things of earth; but in more friendship and love; more faith, and prayer, and earnest longings and strivings to do good in the world, shall they find peace, and joy, and hope.

[*Sunday, May 20th, 1888.*]

THE THREE PLANES OF BEING.

And the very God of peace sanctify you wholly ;
and I pray God your whole spirit, and soul, and body
be preserved blameless unto the coming of our Lord
Jesus Christ.

1 Thess. 5: 23.

In these words we have the Pauline analysis of the nature of man. He is a three-fold being, consisting of body, soul and spirit. We have here also Paul's conception of a broad and practical piety, in which the whole life is consecrated, or set apart to that which is good.

We are told that over many of the ancient temples were written in large letters the words, "Man, know thyself;" and Pope tells us that "the chief study of man is man." The deep meaning in such sayings as these is to be found in the other oft-repeated statement that "man is a microcosm," a little world; that he binds up in himself something of all that is. And hence, to know himself, is to know something of all else; for a part of all else enters into his own universal being.

The three planes of existence of which we have knowledge, are matter, mind and spirit; and these correspond to the three-fold nature of man. The body represents the material plane; the soul represents the intellectual or rational plane of being; and the spirit represents the divine. And in his three-fold or tripartite nature, man not only represents or corresponds to these great divisions of the universe; or the all of things, and being; but he is a part of each. His body is composed of mineral or material substances—of iron, phosphates, water, oxygen and other elements; it lives or subsists upon these; and dying, it returns to them again. But man is more than matter; more than vitalized dust. He is a self-con-

scious, thinking, volitional entity; a rational being; he has not only existence, but being; he says, I am. He is matter, *plus*, mind; and in this higher quality of being, he is consciously related to the finer world of truth and reason. And the mind is just as much a part of truth as the body is of matter; and the mind lives upon truth just as certainly as the body lives upon matter. Nor is this all; man is a spirit; and as such he is related to right; to justice, and love; to the divine. He is not only related to these qualities; they are himself; he is the child of God. And hence it is literally true that "in Him we live and move, and have our being."

The difference between a child and a man is not in the addition of any new faculties, but in the development of latent potentialities. There is, and there can be, nothing in the most perfectly developed man, that was not germinally in the child, either as a capacity to receive, or to unfold. All that there is of beauty and odor in one of these flowers, was potentially in the seed from which it sprang; and it needed only the conditions of earth, and air, and sunshine, and moisture to bring it forth. And so all that there is or has been of good or evil in man, or in the world, was potentially in the childhood of each generation, and needed but the conditions for its development.

And this leads us up to one phase of the great and difficult problem of evil. When we say that man is a microcosm; a little world; that he unites in his strange being something of all that is; we must accept the logic and the consequences of all the facts connected with the lower, or the physical and animal side of his existence. It is not only true that the body of man is built up from the material, and is but organized matter; but it is true further, that in his structure, and needs, and propensities, man is but little removed from the animal creation. It may be an open question whether the body of man came by descent—or by ascent, rather—from the lower forms of life; or whether he was evolved from a special human germ. But it is not an open question, that in organism, and appetites, and passions, and in mode of living and reproduction, he is in close resemblance to the higher orders of animal life. And physiologists tell us that the human embryo passes successively through the different stages of animal development before birth. And this further is a fact, that man has two eyes, two ears, two nostrils, and a mouth and stomach, a digestive

and circulatory system, much like the higher animals; and that he breathes the same air, and eats the same food.

And whether coming by descent, or from a special germ, it is true further that he has a measure of the propensities, or the distinctive natural tendencies of many of the different forms of animal life. He has the greed and gluttony of the hog; he has the silent subtle deceit and cunning of the serpent; he has the courage of the lion, and the gentleness of the ox and the sheep, and the soaring aspirations of the eagle; and he is fortunate if he has the good sense of the horse, and the patient faithfulness and honesty of the dog.

Now, these propensities in the animals are limited and governed by instinct; and hence they are free from the excesses of appetite and passion; and outside of domesticity, or in their natural state, they live temperate, cleanly and beautiful lives; and their order, and industry, and affection for mate and offspring, may well cause many human cheeks to blush with shame. But man is a higher being; and in him the animal impulses are not hedged about by an all-controlling instinct; but trusted to a self-determining volition, under the guidance of reason and conscience. The appetites and passions are, in themselves, blind impulses or cravings; they know no law, but near gratification, and are utterly ignorant of and indifferent to after consequences. With the restraints of instinct taken off, they are left in man to the higher law of reason and right. And now we may understand Paul's definition of sin: "Sin is the transgression of the law;" and that law has its existence in the nature and the necessity of things. Moral law implies liberty; but the law governing animals is an imperative instinct that takes the place of liberty and reason; and hence animals, being without moral liberty, are without moral law; and without sin.

And at this point we may understand the explanation of the origin of evil as given by the Apostle James, "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man; but every man is tempted, when he is drawn away of his own lust and enticed. Then when lust hath conceived bringeth forth sin; and sin when it is finished, or full grown, bringeth forth death." This explanation is not only philosophical, but it accords with all human experience. The lusts or desires of the flesh are, in themselves, natural, and in their proper gratification lawful and right; but they are

blind impulses trusted in man to the guidance of reason and conscience; and when they make their dumb appeal, and reason, and volition abandon their lofty position; step down from the throne of sovereignty, and in spite of the protests of conscience, consent to go with the animal nature; then the man "is drawn away of his own lust," or low desire. And then "when lust hath conceived, it bringeth forth sin;" that is, the origin or genesis of sin is found in the higher nature of man consenting to the lower; and this going down of the higher to the lower, makes possible the conception and birth of evil; it is a purpose formed in the mind; a yielding, a consenting to wrong of whatever kind it may be; and naturally enough the bringing forth of a corresponding result; and just as naturally, when the sin thus born is full grown, it "brings forth death." It is not the poor stomach that sins; it is not the blind passion that sins; it is the man that should use and control his body that is the sinner; and he it is that must suffer in his body; and may be suffer the premature loss of his body; and he must answer at the bar of his own never dying conscience for the wrong he has done. And it is not limited at all to sins of the body, but to sins of greed, or fraud, or cruelty, or oppression, wrought through the body. The dumb feet are made go on the swift errands of evil; the hand that should labor, is made steal; the tongue that should be sacred to truth, is made utter falsehood and profanity.

It is in man's relation to the flesh that we find this explanation of sin; not that the body sins, or can sin; but that the soul is tempted and falls through its near relatives to the material. Of course this is not a final answer to the great problem of evil; for the question may be asked, why is the soul thus conditioned in the body? And the explanation of this is to be found in the development of the subjective through contact with the objective; and through the discipline of experience and trial. And in this sense, evil is in itself a condition of good; or a lower form of good; or the good coming to itself and finding its way through the experiences of evil; and it is only in this painful way that many souls will ever come to really know and love the right. Not that it is necessary to sin; but that virtue implies the choice of the right, where it is possible to choose the wrong. There is no virtue in a tree or a rose; for they cannot be other than what they are; but there is virtue in a human soul choosing the right and living nobly,

and exalting the body to holy uses in a world where the upward paths lead by the way of self-denial and continuous application, but where the downward ways are so open and easy, and offer so many promises or near pleasures.

This body-life, or physical plane of being is illumined by the soul; is dignified by the power of reason; and it is this soul-life of man that lifts him above the brutes. And it is just here on this border line between the lower and the higher, that man, with his dual life—half animal, and half angel, is waging his struggle for existence. Here is the struggle between the coronal and the bassilar; between the flesh and the spirit; and here are the surging forces, and the wavering lines of civilization in the long battle of the world. In the ages of darkness and cruelty reason and right were crowded down, and the fierce animal propensities came to the front. And here is the battleground of each life. How short the seeming distance between the civilized and the uncivilized races; and yet how slow and long the journey to pass over it? How near is each life to a possible animalism? It is only the little distance of dropping from the higher in one's self, down into the lower. How much of the animal, of treachery, of greed and gluttony, of cruelty is there in the world to-day; and were society to relax its efforts, and were the restraints and conserving agencies of the home, and of law, and education, and religion removed, how quickly would the priceless progress of the long centuries be lost? How grandly do the noble characters of history stand out in this long struggle; and how do we admire and honor the men and women who are brave and true; who, in the midst of pride and avarice, are humble and generous; who, in the midst of political and social corruption and temptations, stand untarnished; men and women who rise above selfishness, and live for the universal good.

The second, or soul-plan of being, is that in which the mind of man comes to the foreground; or that of the higher psychic forces or life. Man as an animal, or in his body-life, eats and drinks, sleeps and wakes, labors and rests; and of course, in all this there is a measure of mental activity. But when the mind is really awakened, he realizes that he is in a world of truth and reason. He looks out upon the vast world about him, and goes forth to learn; he observes the laws and phenomena of nature, and becomes a scientist; he seeks to know the reason of things, and becomes a philosopher; he acquires a larger power over the forces of nature,

and turning this to practical purposes becomes a builder, or inventor, or essays some large business enterprise; or he enters the field of art or literature.

The present age is pre-eminently, and in a much larger sense than that of any past time, psychic, or the age of mind. It differs widely also from any past intellectual period, in the fact that the mental awakening is universal, and that the great mental movement is practical, rather than speculative. It is an age of rational utility; and hence its powers are turned and centered largely upon the present life and world. Man has become mentally powerful in relation to material things. He has risen to the mastery of nature, and gotten such a hold upon the great natural forces, that his powers as a physical being have been multiplied a thousand fold. We can hardly realize what we are doing; or the tremendous forces that we have mastered and set in motion. We send great steamers across the ocean in a few days; and ponderous trains are thundering over the continents. We sit in our rooms and talk to each other from city to city, and flash cables from Europe to America in a moment. The giants and fables of the past are more than discounted by the actual facts of the present; the hand of a child upon a lever is stronger than a Sampson pulling down the pillars of a temple; we fly faster than the winged gods of mythology.

This mental awakening, with its tremendously augmented physical forces, is changing the whole face and movement of life. The nations are excited; the people of every land are uneasy; men are rushing together in vast combinations of labor and capital in the fierce struggle for wealth, and position, and power. Reason, like the fabled Aurora, is going forth bearing aloft the torch of light, and conquering the shades of night and superstition, and old beliefs are changing or disappearing. In the hurry and unsettling of things, many are losing faith in God and religion; others are following side-lights of truth, but are swung away from its great deep channels. And not a few are turning the forces of this great age to selfishness; to fashion, to folly, to extravagance, to pride; to the greed and gluttony of the body. My friends, power of any kind is a sacred trust; it carries with it the liability, and the temptation even, to abuse. The great secrets of nature, and of power over nature, were not disclosed to the ages that lived upon the lower body-plane of being; and the trial point of destiny with the

present age is in using its vast powers for good. If steam, and electricity, and all machinery are turned into the channels of selfishness, they will turn out to be but the conditions of evils that were not possible in the childhood of nations. If power be used to oppress, rather than to help; if our great industries degrade, rather than elevate; if our political life become a scramble for spoils, and our liberty, a license; if millions of little children are shut up in factories, and men fatten upon their toil, it will be a sad abuse of all this power; and under the government of God it cannot escape the penalties of a retributive justice.

The generations of earth move along upon a balance-line between the upper and the lower. The lowest plane is the life of the body; of the senses; the middle plane of being is that of the mind, where our great race-struggle is now going on. But above this, is the higher plane of the spirit; of that which perceives right and duty, and the great qualities of life, and love, and justice. In his deepest essence, man is a spirit; he is not only related to all the world and life of nature beneath him in his body; and to the world of truth in his reason; but he carries in his being the germs of the divine. There is something in him like God; and of God; and in his spirit he may perceive and know God, and hence may unfold in the direction and qualities of the Infinite; and to the really quickened and illumined spirit the sense of the divine and the consciousness of communion with God is just as real as the sentiment of love that binds the heart of a child to an earthly father or mother. *

In the great process of world-development, the spiritual is the last to be reached in the order of time, and the highest of the planes of vision and being. Our world is now upon the plane of the rational, and is hence lifted to a great height above the animal, and is just beginning to realize what is in man, and what he may possibly be and do; but beyond this rise the vaster spiritual heights and possibilities of the race. Upon the body-plane, physical force ruled; might, made right. Upon the intellectual plane, the economic values of virtue are recognized; we say that "honesty is the best policy;" and so truth and justice are viewed from the utilitarian standpoint, and religion is looked upon as a kind of insurance policy, a means of escaping hell, and gaining heaven; and Christ is regarded as a sacrifice to appease the divine anger,

or to pay a penalty to satisfy justice, God is thought of as a distant being, or is lost and becomes impersonal in the laws of nature.

All these are but the sense and secular conceptions of a partial vision, in which the spiritual is but dimly apprehended. The reason, looking through the senses, turns its gaze upon the higher spiritual plane, and asks if there is a God; or if there is a life to come? All along through history have appeared illumined souls; souls of open vision to whom the divine was real, and the present, a part of the eternal; and it is to this higher plane that the ages journey; when all hearts shall be opened to the vision of the infinite; "when one shall not say to another, know ye the Lord? for all shall know him;" when all shall be prophets; when men will no more doubt or question the great unseen realities of the spiritual world, than they now question the existence of the law of gravity.

But "spiritual things must be spiritually discerned;" it is only reason that can understand reason; it is only love that can understand love; it is only the awakened conscience that feels deeply the sense of right or wrong; and it is only when the spirit of man is touched by the Spirit of God, and yields to the call from above, and walks in the path of obedience, and communes with God in prayer, that man really knows God. Then he finds "the kingdom of heaven within," and is filled with its peace and joy. There is an inner world upon which the sun never shines, until it is illumined by prayer and consecration. Men may reason till they are gray and blind from age, and worn out by long study, and still be in doubt, when lo, the kingdom of God is near, if only they would enter it with the love and trust of a little child.

Wicked men may hear the voice of God in the rebukes and warnings, and pangs of conscience; but it is only to the loving soul that God is fully known as love; sin blinds the vision of the spirit; but "the pure in heart shall see God." It is only when body and soul and spirit are sanctified; consecrated; that we can walk and live in the full light of heaven. And O! how beautiful, how rich and satisfying would life be if all the altars of truth and justice, and love, and mercy in our world were sacred to man and to God; and if upon these altars all were daily offering the loving sacrifices of lives consecrated to humanity; to brotherhood. Then would "the tabernacle of God be with men, and they would walk in his presence," and even here, "there need be no night." O! brothers,

do we realize what we are; that in us, God and nature meet; that in us, are the germs and ideals of the infinite waiting and asking our consent and help to come forth in all the beauty of a divine life? Do we realize that we must soon put off these bodies of flesh and live in the world of spirits? Then let us go from this hour and live in the spirit; live in our higher being; and strive for the eternal values; let us find hours for meditation and prayer, and all the holy exercises and duties that help the spirit to a life in God.

[*Sunday, May 27th, 1888.*]

OUR INDEBTEDNESS TO THE PAST.

Other men labored, and ye are entered into their labors.

John 4: 38.

The world in which we live is old. How old we know not. Something of the genesis of the earth may be learned from the rocks and fossils; but the almost endless years of these formative periods defy computation. And we are scarcely less at a loss in attempting to approximate even the remote date of the first appearance of man. The lowest estimate, based upon the chronology of the Bible, is six thousand years; and conservative archæologists extend the time anywhere from ten to sixty thousand years. Nor should there be anything in this to in the least disturb or unsettle our faith; for in the nature of things, duration is infinite; and hence time-periods may be very long.

We can see no reason in the nature of things why the earth and man might not have been created millions of years ago, as well as yesterday. The tremendous fact is, that things are, or can be at all; and it might not be less difficult to see how they could not be. But being, it is simply a question of fact when they began to be; and that is a something that we shall probably never know. We can follow the head lights of history back for a few thousand years; then they grow dim, and are soon lost in tradition. When we used to read the story of Romulus and Remus, we supposed that these two lone children were somehow cast upon the shores of the Mediterranean, and were nursed by a wolf; and that from them came Rome; but in our manhood years and reading we have learned that from the remotest time the region of Italy was settled by numerous peoples—the Sabines, the Etruscans, the Sabellians

and others, who afterward formed the Republic, and then the Empire; and that of all her great names, only two, Cæsar and Lucretius, really belonged to Rome. And, leaving the Tiber and the Mediterranean, we cannot stop at the Nile, for Egypt received her civilization from the farther East; nor can we stop at the Euphrates; for back of the Adam and Eve of our Bible; back of the Caucasian, were the Mongolian and the Negro races.

But however old may be the world; and however long the time since man came, he has always been a worker. Almost every part of the earth bears impressive and pathetic evidences of human toil. The cave and Swiss-Lake dwellers of Europe left their clubs and flints, and stone axes to tell of their rude life and struggles with wild beasts. In England some of the old Roman walls, built nearly two thousand years ago, are still standing. On the continent, the great Cathedral at Cologne is built upon the ruins of some ancient heathen temple whose origin is unknown. All along the shores of the Mediterranean are the remains of past civilizations. The exhumed cities of Herculaneum and Pompeii reveal the life of eighteen hundred years ago; Schleyman has dug the dust of ages away from the walls about which Homer sang, and we are now told that Rome itself rests upon the ruins of other cities that antedate history and tradition; and in Egypt, the Pyramids remain to tell of the toil of millions in the long ago. Our Michigan poet says that:

“ The East is a land of dead men’s bones,
Piled, mouldering tier upon tier ;
And the damp malarial wind that moans,
Is the breath of those dead men near.”

Running through all this long and pathetic scene of toil we may observe the law of compensation, in present good, and transmitted inheritances; and it is in the light of this fact mainly, that life is redeemed from a meaningless struggle, and exalted to the plane of a rational order and final cause. All the toiling millions of the past found some compensation at least, in a present good. The poorest had rest and sleep as well as labor; the sense of hunger was satisfied, and they had physical health and strength. These, it may be said, were small compensations; but in this sense how much better off was the master than the slave? Was his food more satisfying, or his rest and sleep sweeter? And then, to

all these toilers came the dreams of love and the joys of friendship. I am not saying that poverty is as good as reasonable plenty; nor that slavery is as good as liberty; but that the law of compensation in all human affairs brings some present good to those even in the hardest lots of life; and in my judgment, the happiness and the misery of mankind are far more evenly distributed than is generally thought. The misery is not all with the poor; nor is the happiness all with the rich. And so, even the millions of slaves who built city walls and palaces for kings, and chiseled the great stones of the Pyramids were not wholly unblest.

These countless generations of human beings lived in their day; and they died. They received some measure of near compensation in the passing pleasures of sense; and what is of immensely more importance, they were in the great appointed school of discipline through labor and trial, and the experiences of sorrow and joy that tend to bring out the higher values of mind and spirit in character; and at the same time they were, unconsciously perhaps, toiling upon the great world-plan and problem of race-progress that runs through the ages. And it is here that the law of compensation finds a higher meaning and application than that of sense-gratification in any present time. In any comprehensive view and study of things, we must take into account, not a part of the human family, but all; and not one age, but all the ages. And then the full truth and fact will appear, how it is that "one soweth, and another reapeth;" and how it may be said of one age, that "other men labored, and ye are entered into their labors."

Broadly considered, the world is one; man is one; the ages are one; and hence all are working upon one great plan, and for one great end. But in the order of things, all cannot live at the same time; nor hence, in the same period of the world's work and development. In our brief seasons, one may live through the spring, and the summer, and the winter, and see many passing years; but in the longer seasons and years of the great life of the world, some generations saw only March or April; and others saw May and June; and we have not yet reached the full summer-time of all this human sowing and reaping. Many of the great works of man required hundreds of years for their completion; the great cities and cathedrals of England and the Continent saw many generations come and go, whilst their walls were slowly rising; and the streets and aisles have been worn by many human feet.

And the same is not less true of all the other fields where man has gone forth to labor. Language began in signs, and pictures, and gestures, and slowly traveled on to the grammar, and the lexicon, and the printing press. Art journeyed all the way from rude wood and clay carvings, and moldings, and coarse drawings, to the chiseled marble of Angelo and the Madona's of Raphæl. Literature began in legends; chemistry began in alchemy; out of astrology came astronomy; out of despotism came liberty; and even religion has come down to us wearing the garments and bearing the names of mythology.

It would be interesting and instructive with the whole field lying before the mind, to note the special periods of development, and the parts taken by the different nations in this great scene of world-progress; but we can only allude to so large a study. You are all familiar with the general facts, that amidst the polytheisms of the ancient nations, the Jews carried along the thought of one God and righteousness; that the Greeks stood for thought and beauty; the duller Latin or Roman mind emphasized law and external authority; and that India has all the time emphasized the mystical in life, and China the earthly and the past. And we know too that for centuries the great German and English nations have stood for liberty and progress, and have risen to the highest practical conceptions of the many-sided problems of life; and hence have taken the lead, not only in the inventions and business of the world, but also in the higher ideas of government, and learning, and religion.

And when we look over this large field and observe the progress of ideas and events, we can hardly fail to note the fact of a singular periodicity that has occurred with such regularity as to suggest the presence of some great law, of whose workings we have as yet but little knowledge. These great world-periods of history seem to move in cycles of some five or six centuries. We have often referred here to the remarkable events that occurred about that number of years before Christ. It was the time of the great prophets Jeremiah and Ezekiel in Juda; it was the beginning of the Greek philosophy; and about that time Buddha arose in India, and Confucius in China. Then followed the Alexandrian wars, and the movement of history crossed over into Europe; the Roman Republic arose and fell, and was succeeded by the Empire. At the close of this period the Roman armies were victorious and the

world was at peace. The great prophets of Juda were heard no more; the Greek philosophy had ended in skepticism; "the word of the Lord was scarce in those days;" and then in this "fullness of time" The Christ was born. Then followed the rapid spread of Christianity; the decline of Paganism, and the fall of Rome; and in the Sixth Century, Mohammed was born; early in the Seventh Century he promulgated his religion, and in a few years that religion extended from India to Spain, and the Crescent menaced not only the Cross, but threatened all Europe.

Six hundred years after Mohammed, there arose in China the great chieftan and warrior Jengis Khan, whose mighty conquests were hardly excelled by Alexander. He not only overran Asia, but crowded the Turks into Europe. Early in the Thirteenth Century this conqueror died, and his conquests fell to pieces. The "midnight of time" in Europe that followed the fall of Rome, gave way to the dawn of the Mediæval ages. In this century the long wars of the Crusades came to an end; and whilst monarchy was making such strides in France, and the poor Albigenes were persecuted and put to death, over in England the Magna Charta and the House of Commons came into being. And then as this six hundred-year period moved on, came the revival of learning, the invention of the printing press, the discovery of America, the Protestant reformation, and the great revolutions of the Eighteenth Century.

Six hundred years from the dawn of the middle ages, brings us to the beginning of the Nineteenth Century; incomparably the greatest, in many respects, the world has ever seen. And why? Because "other men had labored," other long ages had labored, "and we have entered into their labors." It took all the years before Christ to make ready "the fullness of time" in which he could appear. It took the four hundred years before the Sixteenth Century to make the Reformation possible; it has taken the two hundred years since to make possible the Nineteenth Century. It has taken all the past, to make possible the present; and such is God's wonderful conservation of physical, and mental, and moral forces, that from the beginning of time, nothing has been lost. Progress has been retarded by the dullness and wickedness of men; countries have been laid waste; worn out nations have been pushed aside, or buried; but the life of the ages has not died; when it seemed to die in one century, it soon rose up again in another. The

Nineteenth Century has in it the gathered up results of all the toil and the tears of the countless millions of all the past.

We have the results of the legislation and experience of all the past in the better governments and larger liberty of the present. Into the literature, and philosophy, and science, and art of our century, flow, as into a great ocean, the streams of all languages, and study, and invention, and beauty. In the far-off cradles of the past, was rocked the childhood of the mighty manhood of the present. The world of to-day has the strength of the Roman law; the thought and beauty of the Greek mind; the conservatism and earthliness of China, and the dreaming mysticism of India. And in the Christ, and in Christianity, when properly understood, were and are, not only the faith and righteousness of the Jews, but the essential and universal truths, and hopes, and life of all the religions of the world; and they are waiting and seeking their fuller interpretation in the reason, and conscience, and life, and liberty, and justice, and mercy of the present. And there is in all the unsettling and unrest of our time, a feeling that we are in a great world-epoch; and with this there is a feeling of both uneasiness and expectancy. Men are looking for clearer light; for new revelations of truth; and I think we have just passed the farthest point of material doubt—the aphelion in the orbit of sense-thought, and are now on the return to the spirit, and spirit-perception. The world of science stands with bated breath on the borders of the unseen; and wearied with this outward-looking, men are turning their gaze within; and in their own reason, and conscience they are finding the divine; the kingdom of heaven of which Jesus spoke.

My friends, we have just begun to open the doors that look in upon the depths and mysteries, and powers, and possibilities of the human spirit in its relations and oneness with God. We are coming to a realizing sense of the divinity of man. There may rise up some great inspired leader and teacher in our age; but more likely do I think that the new revelation will come to many hearts; that “the spirit of the Lord will be upon all his people;” and that “from the least to the greatest they shall know him;” that a great baptism of spiritual light and love, and life will come to our world, and that men will walk the earth as immortals, and feel the kindred touch and thrill of an eternal brotherhood. It needs but the

full realizations of the Christ spirit and life, to make "all things new."

If a map of the world and a chart of time were spread out before us, and we could choose the time and place of our birth and being, we would say, let us live in this great Nineteenth Century, and rock our cradles beneath the "Stars and Stripes;" the glorious emblem of Liberty and Union. And why? Because into this century are pouring the rich streams of the life of all the mighty past; and here, in this new world, between the great oceans, are gathering all the languages and nationalities, and philosophies, and governments, and religions of the earth. Upon no such country or people, or possibilities did the sun ever shine. The countries of Europe are old; they have been plowed over and fought over for thousands of years; almost every acre has some time been a battle-field; they are so burdened with the traditions and inheritances of the past that forward movements must necessarily be slow; the average population is not less than 200 to the square mile; the masses are almost hopelessly poor. Here all is new and pliable, and in the formative period; here the power is with the people; here church and state are separate, and truth and reason, and right are free to fight the great battles of liberty and justice, and religion; here with a population of sixty millions, there are not more than twenty people to the square mile. O! what possibilities are here for happy homes, for plenty, for wealth, for all art and learning, for peace and brotherhood, and the grandest triumphs of reason and right, and a church of the spirit, where the millions shall be one in the life and love, and peace, and joy of Jesus the Christ.

Never before had our world such mastery over natural forces; such a strong and deep footing and hold upon material greatness; never before were governments so firmly established upon constitutional laws; never before did the doors of knowledge stand open so wide for all; and never before was the reason and conscience of men so free in the great questions of religion. But all this has come at the end of long centuries, and as the result of the incalculable toils and sufferings of the hundreds of generations who have lived and died; whose sweat and dust have gone to make the earth richer, and whose thought and love have gone to make the world better. "Other men have labored, and we have entered into their labors." O! what do we owe to the mothers who bore us; to the mothers who wept and prayed over our cradles; who

“ran to help us when we fell, and kissed the place to make it well;” who watched our steps and guided our wayward feet and nursed, and led us up to manhood. What do we owe to the fathers who toiled that we might have bread, and denied themselves that our way might be brighter. They sleep now; but can we forget them, or let any good thought or purpose, or work of their lives languish in our hands? And what does our age not owe to the patriots and philanthropists; the scholars and statesmen; the martyrs and saints; the inventors, the explorers, the builders; aye, to the forgotten millions who have toiled in mines and quarries, and fields, and shops, to make the world what it is? And priceless above all, what do we not owe to the “Man of Sorrows,” who “gave himself for us;” “who died for us;” who in every possible way of sympathy and a great suffering love came into our darkness, our doubt, our sin and death, that the world might be saved; and O! how gladly should we live for him who died for all.

We are nearing our Country’s Memorial Day, and we should not forget the debt of love we owe to the Nation’s dead. The fathers and mothers of the Revolution gave their lives for the independence of this land; and our brothers died that the Union might live; that these “United States” should not be broken up into separate governments of North and South, and slavery be established forever on these shores, but that there should be one Nation, and one Flag, and one Constitution, and one Liberty for the white race and the dark race. And never before did braver armies meet in the fields of battle; and never before were greater world-issues at stake. Not only were the interests of this country at stake; but the cause of liberty itself—of democracy as opposed to despotism; was on trial before the nations of the earth, and had come to the crisis of its existence. We had shown our power, as a nation, to defend our coasts against foreign invasions; it was not a war with a foreign power; not a war of a republic against a monarchy; but strangely, and sadly enough, a war between opposing ideas of liberty, that involved the very existence of the nation itself; and had this nation gone down, the cause of civilization and of free government in the world would have been set back for centuries.

Thank God! the grandest experiment of all history, the power of free men to rule themselves, did not fail in the awful struggles

of the war of the Rebellion. Do you ask why? Go count the graves of the Union soldiers at Graceland, and Rose Hill, and all the cemeteries where sleep the nation's dead. The days of strife and bitterness are past now, and the soldiers who wore the blue and who wore the gray meet as brothers again, beneath one flag; and it may be that the crisis had to come, and had to be met and passed over, and that the bonds of liberty and union in this great land needed yet this baptism and cement of blood that they might last forever, and all honor to the brave men who went at their country's call; and honored forever be the names of those who fell. Others have labored, others have fought and died, and we have entered into their labors. O! it is sacred to live in a land, and to breathe the air where liberty has cost so much; and sacred the trust committed to our keeping, and sacred the responsibility of transmitting this great inheritance in all its beauty and strength to the generations to come.

[*Sunday, June 3rd, 1888.*]

THE TOLERANCE OF EVIL.

Let both grow together until the harvest. . . .
The harvest is the end of the world, and the reapers
are the angels.

Mat. 13: 30-39.

I have somewhere read the fable of a convention of bumble-bees. The bombus family came together in large numbers to consider the problems of their existence and their world. After many lengthy speeches, it was unanimously resolved that bumble-bees were the greatest of all creatures; and that the world existed for their special use. But some of the more skeptical thought that it was not as perfect in all its appointments as a bombus-world might be; the summers were short, and the winters long; they had to wear out their wings in flying from blossom to blossom for food; and their nests were exposed to the ravages of mice that eat their hard-earned honey and destroy their young.

Had these bumble-bee philosophers been able to see a little further, they might have discovered that the world did not exist for their sole use, but that it was shared with them in common by many other forms of life; that it was a bird-world, and a fish-world, and a world for the larger animals and for man. And had they understood the relations of one thing to another, they would have seen that whilst they were working for themselves in gathering honey, they were carrying the pollen from one red-clover blossom to another, and in this way helping the great world of clover-life that went to feed the ox; and that his life went again to feed the higher thought-life of man.

But the resolutions of the bombus-species hardly equaled the sublime egotism of our hymn-writer, who in speaking of man, says:

“ We for whom all nature stands,
And stars their courses move; ”

just as if the universe, with all its countless stars, existed for this little earth, and for man! And the skeptical bumble-bees that did

not just like their world, are more than matched by the assumption of our great skeptical orator, who thinks he could make a better world than this. When asked how he would make it better? said, "I would make health catching." This poet and this orator betray a lack of that larger breadth of thought that one should bring to a study of the great problems of nature and man. It is true that the world and the universe do exist for man; but not for man alone. Life exists in other worlds than this, and doubtless higher orders of beings live upon other stars. The universe is one, and it is the one great home for all life; and even this world is not for man alone. It is a tree and flower-world; a fish-world, a bird-world, and even a bee-world, as well as a man-world. Each part is in some way dependent upon the other, and working for it; and doubtless man is toiling upon a great world and universe-idea, or plan of things, of which he has as yet but the faintest conception.

Health is a good thing, and from a near view, it might seem desirable to make it "catching," as our laconic orator says. And so it might seem a good thing to have all the zones temperate, and for cities to grow up like forests, and for tame fruits and flowers to abound, as naturally as do the wild and the sour; and it might seem good to have baked bread and meat, and all luxuries drop down upon self-made tables, and for nature to clothe man, as it clothes in beauty the birds of the air; and then man would ask to fly like a bird, and to swim like a fish.

The child desires everything, but does not know the use or value of anything; and the more you give it, the more it wants; and the more unhappy it is. This world evidently does not exist for happiness alone; and it may be that if all its burdens and sufferings were removed, it would be a world of "spoiled children;" and with all, far more unhappy than it is. It may be, that the very things of which many complain, and against which they fight, are the darker back-ground that make possible the brighter pictures of life; and it may be that the very struggles by which the good is attained, make possible the higher enjoyment of the sense of personal ownership in what one has acquired by his own efforts, whether it be in character or wealth.

And so man would have a world without any possible moral evil; a world without the possibility of sin. But what kind of good would that be, where there was no possibility of evil? There is beauty in a wild flower, but is there merit? Can it be anything

else than what it is; or did it come to what it is by its own efforts? And so there is innocence in a child; for it has not yet come to the meadow where the paths of good and evil meet and part. We say that one who inherits wealth, is fortunate; but we admire the one who begins in poverty and earns property. What credit is it that men shut up in the penitentiary do not get drunk and steal? Temperance and honesty, under such conditions, are not voluntary but enforced virtues, if indeed we can call them virtues, when the opposite vices are impossible. But it is a virtue to be temperate and honest under the pressures and the temptations of the great outside world.

And thus the plan of things seems to be, the development of man through the exercise of a measure of conscious freedom in doing, and becoming, under the laws of physical and moral sequences. And under these laws, when understood and obeyed, "health is catching." It flows from parent to child along the lines of heredity; it floats in air, and water, and sun-beam, and is ever present in labor, and rest, and temperance. And property comes to reward industry and economy; and mental power waits to bless the toiling mind; and all the great qualities of truth, of justice, of kindness, and love, and purity come to abide in the souls that do right when it is possible to do wrong; that love and pursue goodness for its own sake. And to such is the vision of God revealed, and the eternal life is a present joy. And not only this; but the law of sympathy, and the power of sympathetic emotion make possible and actual a vast reciprocity of health through the strength, and cheers, and smiles of others; and the same law may and does often become a great enthusiasm of truth, of justice, of humanity, of beauty, of song, of moral reform, of philanthropy and patriotism, in which communities and great peoples or nations come into accord and are moved as by a mighty impulse.

These are side-lights, or suggestions thrown upon the great problem of evil—its origin, its meaning, its progress and end; as suggested by this parable of the tares and the wheat; rather than any attempt at an exhaustive study of so great a subject. And yet I am convinced that this great question is on its way to, and cannot long be kept from the very fore-ground of our modern thought; and I am not less certain that the old theories will be found wanting; and that they must give place to clearer and better views. The doctrine of original sin, as taught by the Latin and the Ortho-

dox churches, has no foundation in fact; nor has the doctrine of total depravity and endless punishment. And yet evil is a fact; but its overshadowing darkness has been so exaggerated as to drive the world to the very verge of pessimism. Indeed, millions of our human family in this great and beautiful world, have sunk into a despair of the good; life has become an evil; a disease to be borne; and they look to death and the dreamless sleep of the grave as the only cure.

In the light of a diviner philosophy and religion, our world will yet see evil, as the other side of good; none the less as evil in itself; and yet as a possibility attending the development of the good; and even as a necessary liability, and seemingly a co-ordinate factor in the moral evolution of the race. But it will be seen and understood as a transient phase in the experience of mankind in passing from the lower to the higher—and as such may follow the soul into the life to come; but will be left behind in the long ages of progress. Only God hath immortality; only the good can continue; and hence this dark cloud will not forever cast its shadows over the life of the spirit, and the very light and joy of heaven. It is the old conception of the endless continuity of evil and suffering in the universe of God that has made a theodicy impossible, and has led to the eclipse of faith, and the despair of hope; and hence to the pessimism of our day. And from such a stand-point, such a result is not unnatural. Nor is any rational or satisfying answer possible. If evil and suffering are forever; then is God, not God; and the conclusion of the pessimist is justified. But if evil be a transient phase in the evolution of the good; then however long or severe its lessons and experiences, they will be far outweighed by the blessed results; and hence the position of the optimist is justified, and faith and hope are saved to the world.

We have before us then this great world-scene of mixed good and evil. It was intended for good; and only good seed was sown. What then is evil but a degenerate form of good? Goodness is a something that cannot be made to order; it is a quality that has to unfold or become through personal effort. The good in man is germinal; potential; its development is often but partial, and even perverted; and hence the wheat deteriorates and takes on abnormal qualities and becomes tares. We need not look outside of man and his environments to find the genesis of evil. There were

never created any original germs or seeds of evil; evil is not in itself an eternal entity, as is the good; for the good is of God. It is said in this parable that "an enemy" sowed the tares; and that "enemy is the devil;" and that "the tares are the children of the wicked one." But who is this "devil;" and whence and what are "the tares" that he sows? Are we to suppose that the devil is some great evil being scarcely less than God; and that he brings bad people into the world? Fortunately, we know how people come into the world; and we know that all the men and women on earth were little innocent children a few years ago.

How then are some good, and some bad? Did some malignant being come up out of the darkness and blight some of these human germs? Is every cradle-scene exposed to the invisible assaults of dark spirits? That is witchcraft; and to teach it is to return to the dark ages, and to relegate the world to a superstitious fear; it is to put the destiny of man beyond his own control. And such is the influence of fear and a dread expectancy upon the mind, that the more such imaginary devils one thinks about, the more there will be to think about; and the more such one fights, the more there will be to fight. History has not recorded any great evil that was banished by Luther throwing his ink-stand at the devil; but the ink that he used to write his immortal "thesis" has been a powerful weapon against error.

The tendency of the past ages was to find the explanation of everything in the supernatural; our age is trying to find an explanation in the nearer and the larger natural. Heredity, environment, volition, are the three great facts that best explain the mixed phenomena of good and evil in our world. A child is but the blended, re-produced life of its father and mother, physically, mentally and morally; and when in the world, that life is modified by surrounding conditions of health, and thought, and morals; but it has in itself a self-determining power of volition that may resist the evil and cultivate the good. And all this stream of human life and conscious personalities flowing down through the world, creates and carries along both its hereditary tendencies and its surrounding environments.

The world then was made for good; and evil is an incidental fact in the evolution of the good; and is often attended by the most serious consequences, and brings upon itself the severest retributions. It is a something that springs up within; the flesh

trying to rule the spirit; appetites and passions trying to dominate reason and right; and these battles that rage in individual human breasts are projected in the opposing forms and forces of the social order; they appear in the great world-struggle in the battles between truth and error; between liberty and despotism; between temperance and intemperance; purity and impurity; between all right and wrong. And in this way life is a battle within and without; a battle against both physical and moral evils; and the forces are so many and so large, that one soul can hardly reckon the vastness of his environments. We do not know how many and great are the powers of good or evil that surround us; how almost infinitely large are the possibilities of the soul as it puts itself in sympathetic correspondence with truth, and right, and God. When we open up our souls to the good, we touch and feel the all-embracing life of the universe; we are fed from the eternal fountains; we are borne in the arms of angels; "for he shall give his angels charge concerning thee." We do not know what vast sympathetic waves of inspiration and life flow round the world, and flow out from the shores of the unseen; and hence, how much it means to pray; to put our spirits in accord with the good, and in communion with God. Nor do men realize how much it means for the soul to open itself to the powers of evil; of selfishness, of impure desires, of anger, and pride, and the love of power or money. There can be no rest nor peace to the wicked, is the word of God; and it voices the nature of things.

It is instructive to observe this vast world-scene of mixed good and evil as it moves along through the ages; for this parable describes, not the end of the world, as is generally supposed; but the results or consummations of periods or ages. The Greek word here is not *cosmos*, or world; but *ionos*, or age; and the angels or messengers have gone forth at many times in the history of the past. Such a period was the death of Socrates in the dying struggles of the Greek religion. Such a period was the death of Christ, and the nearing destruction of Jerusalem. Another such judgment day was the fall of the Roman Empire; and another in the period of the Reformation and the succeeding wars; and the angels of mercy and destruction were busy in the tremendous revolutions of the Eighteenth Century; and they came forth again in our war of the rebellion. And in all these judgment-scenes the angels came forth, not to destroy, but to save; the tares

are consumed; the wheat is gathered into barns. Truth, and liberty, and justice, and humanity, though crushed to the earth often, and apparently destroyed, have always risen up again; but each great period marks the decline or death of some great evil.

The practical question before each age is, how to fill the vast fields of earth with wheat, and not with tares; how to make this a good world. And the work is necessarily double; the tares are here, and so is the wheat; how shall we get rid of the evil and conserve the good? And we need ponder well one lesson of this parable; and that is the tolerance of evil. "Let both grow together until the harvest." God tolerates evil in his world, because he sees that it is an imperfect form of good; that depotism is better than anarchy; that war and slavery are a low process of education; that avarice is better than idleness; that love and lust together are better than lust alone; and to God's seeing the poor fallen women of this world—deceived often, crushed and driven by poverty often to sell their bodies; may be a suffering altar to somehow soften and atone the brutality, and appeal to the humanity of man. Where we can see only evil, God may see evil on its way to good, as the scientist sees matter on its way to life. The servants wanted to pull up the tares; the disciples wanted to call down fire, to destroy their enemies. Jesus said: let them alone; let both grow together. And history teaches this lesson; that men in their haste and passion to destroy evil, have often caused evils ten-fold greater than those they sought to remove.

In the Twelfth and Thirteenth Centuries it was thought an unbearable reproach that the Turks should occupy Jerusalem and the Holy Land; and Europe fought 200 years for the tomb of Christ; and then failed to get it; and does any one suppose that had they been successful, it would have compensated for the millions of lives lost in the effort? The Christian world is not seriously disturbed now over the Mohammedan occupancy of the Holy City. Providence may have a purpose in this that we do not understand. The Church thought that heresy should be put down, and in its selfish and insane efforts to crush heretics, brought upon the world the shame and disgrace of the inquisition, and the persecutions of the Albigeois, and the horrors of the massacre of St. Bartholomew. It will never be known what this world would have been had mankind had more of the divine patience in the tolerance of evil; how many greater evils might have been

avoided, and how the evils they sought to destroy might have been on their slow way to some greater good.

This lesson of the tolerance of evil should not become an indifference to; not acquiescence in evil; but a conscious and even sorrowful bearing with, whilst striving to reform the wrongs of individuals and of society. And this very bearing, is in itself often the most powerful appeal; it is the gentle and forbearing father or mother that gains the lasting control over a child; it is the patient ruler that wins the love of his subjects; and there is no more pathetic and impressive view of God than that of his long-suffering patience. It was this bearing of evil, of insult, of sorrow, of pain even to death, that gave the Cross its power over the heart of the world. There come times when the encroachments of evil must be resisted; times when revolutions are justifiable, and wars a necessity; but the short-sighted impatience of men often prevents the slow but sure growth of good, and precipitates greater evils than those they would remove. Does not everybody now see that the effort to exterminate heresy by sword and faggot was a worse sin than any possible heresy of honest opinion? Do we not all know that the heretics were often in the right; and that it would have been better to have let reason go on correcting the superstitions of ignorance and credulity? For, after all the cruelties wrought in the name of religion, reason is doing that great work to-day. And who now will say that the Puritans, under Cromwell, did not go to great extremes in their opposition to rational amusements, and the forms and holy days of the Church of England?

And so there are great questions before this age; many evils to be tolerated; and through patience to be corrected; and there is more danger in hasty and extreme action than from patient waiting and working. Intemperance is a great evil, and the whisky power a dangerous element in our political life; but there is danger of doing more harm than good by hasty and extravagant measures. We must remember that we have a mixed population, and that 500,000 of our foreign fellow citizens went into the war for the Union, and that 80,000 of these gave their lives for the flag of this land; and their rights and feelings should be respected; and in turn, they should as gladly respect the sentiment that would keep the saloons away from the doors of the churches. There may be evils attending the large number of emigrants coming to these

shores; but we should remember also, that without the presence and labors of foreigners the development and great wealth attained by this land in a hundred years, would have been impossible. Take care of the first generation even of the lowest and the worst, and their children will make good citizens. We must look at the possible good; but in such evils as stealing from the County treasury, and bribing juries, there should be no toleration; they should be pulled up by the root.

The way to improve this world is to keep on sowing the good; and it will crowd out the evil. Make the soil better; set the plow of reason deeper; exalt and purify public opinion; emphasize the good—think about it; talk about it; live it; fill the world with the tender love, and justice, and life of Jesus, the Christ; and even the poorest tares will turn to the richest wheat. And there is a little field in each breast where each one must sow and reap; let only the good grow there; and in the family, and the home, tender and receptive souls await the sower. O! mothers, teachers, rise early, and sow the good seed, ere the world has sown its tares.

[*Sunday, June 10th, 1888.*]

THE INCREASE OF GOOD.

There be many that say, Who will show us any good?

Ps. iv: 6.

The world is full of contrasts. The large and the small; the high and the low; the crooked and the straight; black and white; night and day; summer and winter; sickness and health; life and death. In the realm of mind and heart, there are the contrasts of ignorance and knowledge, love and hate, selfishness and benevolence, good and evil. All these differences go to make up the manifold order of things. Nature is rich in diversities. Were it not so, instead of the vast and pleasing variety that we everywhere behold, there would be dull monotony, universal sameness. Instead of mountains and valleys, the earth would be a level plane, and everything the same size and color. All would be just alike in knowledge and tastes, and there would be a dead calm of the emotions.

From variety nature rises to contrariness; from differences to oppositions. From the near-view, one thing seems opposed to another; and hence the seeming warfare; night chasing day around the earth; death following in the footsteps of life; and everywhere and always the conflict between the good and the evil. But a deeper study may show that as variety gives pleasing contrast, so opposition is a condition and mode of useful action. It is the exact balance between the centripetal and centrifugal forces that holds the planets in their places and makes possible their orderly revolutions. Death is the cast-off refuse of life—the ashes of its quenchless fires. Resistance makes possible physical action. You cannot get the power of steam without compression; a man in the air cannot lift; he must have his feet on the ground. And if there were no possible ignorance or error, how could the mind learn?

And if there were no possible evil, how could there be self-conscious virtue and merit?

This is but another way again of approaching the perplexing problem of good and evil in our world. When we understand the laws of motion we are pleased with the resulting harmony in the astral spheres. When we understand the laws of growth we are quite willing that the grain we cast in the ground shall die that the new life may come forth. And when we come to comprehend more fully the laws of mental and moral struggle, and growth, we shall be better reconciled to the order of things under which we live; for we shall see its beneficent results in the increasing good of the world.

And there is no study more needful just now to counteract the growing distrust and pessimistic gloom and despair of so many minds and hearts in our day. The source of this overshadowing conception of the evils of our world must be sought in the perverted thought and imagination of the past. We are reaping the harvest of the seeds sown in the dark and middle ages. The translation of our text reveals the mental prepossessions of a time so late even as that of King James; they thought that instead of this being a good world, and goodness being grounded in the very constitution of things, that this divine element was one of the rare and exceptional qualities to be found only by searching amidst the general wreck of a ruined world. And hence they made the text read, There be many that say Who will show us *any* good? The idea of the universality of the good was not present to their minds as a something that all could see. The despairing question was, Who shall show us *any* good? And yet there is nothing in the Hebrew text that corresponds to, or that should suggest the introduction of this word *any*. It is foreign to the general thought of the Hebrew mind. David and the prophets dwelt upon and exalted the idea of goodness. To their thought God was good; and the world was good, and man was tending to the better.

Before their captivity in Babylon, the Jews had no conception of a personal Devil; they borrowed it from the Persians, who held what is known as the Manichean doctrine of dualism; or of a good and evil deity; or that matter was essentially evil; had in it a perversity that even the good Spirit, or God could not overcome. But before this the Jews knew of no such thought; and they frankly confessed their faith in the supremacy of God in such

thoughts as this: shall there be evil in the city, and hath not the Lord done it; and He maketh war and peace. That is, they believe that God rules the world, and that the evils, the wars and suffering that result from the wrongs of mankind, are natural results; that they are educational and corrective, and overruled for the increase of good. And in all the Old Testament there is not, outside of the third chapter of Genesis, one allusion to the fall of man, or the story of the serpent and the forbidden fruit. And there is in the New Testament but one doubtful allusion, and that is in the form of a parenthesis, in the fifth chapter of Romans, and is not essential to the scope of the argument; and even there, I do not suppose that Paul refers to the Bible Adam as a historic person, or literally as the first man created; but to the earthly or flesh man; for whether Paul knew it or not, it is now conceded by many Orthodox scholars that the Adam of our Bible was not the first to appear of our human family.

And more than this, the idea of a ruined race was not known to the Church fathers who were nearest the Apostles; such a thought is not in the Apostles' nor the Nicene Creeds. It is a purely Latin doctrine formulated by Augustine, in the Fifth Century; and what is more, he seems to have evolved it from his own personal consciousness. It is said that it is difficult for doctors to avoid generalizing from their own feelings; if a doctor has dyspepsia, he is apt to think that his patients have stomach troubles; and so Augustine having inherited a fitful and bad temperament, and having gone into many sins, thought that everybody was like himself; he had no confidence in the ability of man to rise; and to account for all this sad condition of things, he conjured up the doctrine of a race-fall in Adam. And on the other hand, Pelagius, who was opposed to, and opposed by Augustine, was an evenly balanced man; he could easily be truthful, and pure, and honest; and hence generalizing from his own nature, he had a higher opinion of others.

This doctrine of a fallen race and a ruined world began with the dark ages; on it was based the doctrines of a substitutional atonement; of total depravity and endless punishment. Every child, however good its parents, was conceived in sin, and born utterly corrupt, and under sentence to eternal death. God was away and angry; the Devil was near to destroy, and only Christ stood between the sinner and avenging wrath. So deep and dark

became the overshadowing gloom and despair that men fled from the world—from the actual duties of life—and lived in mountains and caves, and punished their bodies to save their souls. St. Simon Stylites lay on the ground and fasted for weeks; he wore a rough cord around his loins till it ate into the flesh, and came near destroying his life. Then he built a tower of stones and lived upon it, and added to it from year to year till it was many feet high; and there he fasted and prayed, and the people came from far and near to receive his blessing. The belief in evil had become so dark in the Tenth Century that despair reigned, and men thought the end of the world was near. The witchcraft of the Seventeenth and Eighteenth Centuries followed along, and was the result of these exaggerated doctrines of the badness of man and his world, and the supernatural power of the devil.

The mind of man found a measure of relief from this awful bondage of superstitious fear, not so much by any attempt to disprove the supposed facts, as by diversion, in having its energies directed to other channels. The rationalism of the Eighteenth Century brought forward the great questions of a reasonable religion, and in this way tended to lessen the power of superstition; and the great progress of science and inventions, and the increased activity of labor and commerce absorbed the attention; and when men ceased to think about witches, there were soon none left to think about. But now it seems that physical science, in some of its phases at least, is trying to lead the world over a similar path to that traveled by religion.

Dr. Maudsley does not, it is true, attempt to frighten mankind with any dark doctrine of original sin, or a personal devil, or endless torments; but he asks us to look upon another form of evil, which, if admitted, would destroy all thought of good, and leave us a world irredeemably bad. He makes the sun the source of all energy; it alone has carried the life of the world from the mollusk up to man; but the sun is failing; and with its decline, man must start upon his backward and downward course physically and mentally, till at last a few half-human beings will shiver amidst the ice and snow of the torrid zone. This school makes mind the result of organism; and hence offers us no hope of a future life. Its only redeeming feature is in not projecting the horror of an endless misery; for it sends all alike to a dreamless oblivion. From such a standpoint it is not possible to affirm in any high sense the

goodness of God, or of man and the world; for really there is no God; nor is there good or evil. Nothing is left but short-lived pleasure and pain. But such a science is itself but a generalization from the material side of things; and like the old theological conception of evil, must be corrected by the larger generalizations from the unseen and spiritual side of the universe; and the final faith of both science and religion will affirm that God is good; that God is supreme in wisdom and power; that the world is good; that evil is not wholly evil, but a lesser good; and that in all and through all the divine purpose and ideal are slowly unfolding; and that in the end it will appear that nothing has lived or been in vain.

Can we imagine, my friends, the blessed effects of such a belief upon our world? It would not take away the fact of evil, but it would put it in a proper light; it would not lessen the guilt of sin, nor the wrong of wrong, but it would put the responsibility upon him that does the wrong; and in the sufferings that follow he would see the consequences of evil, and that in this way, evil is a self-curative process in the moral world, as many forms of diseases are in the physical. Jails and penitentiaries are evils, but not wholly so; they are lower forms of good. Poverty and sickness are not wholly evil; they are the whips and spurs of industry and health. Falsehood and cruelty, and injustice, shock the higher senses, and reveal in a clearer light the beauty and value of truth, and right, and kindness. Each wrong has its lesson and its proper penalty, and they are not to destroy, but to save; evil is not forever; and in this light, no wrong is utterly irreparable; the worst may reform; the lowest may rise; and O! no mother's prayers are forever in vain.

And now, from this standpoint, we should be able to see the slow process working out in the increase of the good in the world. But where shall we look for the good; and wherein is the increase? Is it just here that the real facts are often not understood, and hence many keep up the doleful lament that the world is growing worse. A late writer tells us that the Jews of the Orient still gather every Friday at the Place of Wailing in Jerusalem, and weep and pray, and kiss the old stone wall that dates back to the time of Herod; and the Rabbi says: "Because of the place which is laid waste;" and the people respond: "We sit here and weep." To their thought all that is new in the world's

progress is bad; and they can see good only in the restoration of the old. In the Fifteenth Century Savonarola sought to make Florence a religious paradise, and under his inspiration the people left their daily work, and for some three years crowded to hear his eloquent words, even camping in the streets and fields to be near—a kind of perpetual Methodist camp-meeting. And so did John Calvin attempt to make Geneva a paradise by the force of law, even to the regulation of the style of dress; and in our own New England the Puritans in their severe way attempted the same thing.

The mistake of all these—and it is representative, was in thinking that religion, and particularly their idea of it, was the only good; and in trying to enforce goodness without giving the people a chance to do wrong. But in God's thought the good is inclusive; it takes in all good; the good of all labor and invention, and thought, and literature, and amusements, and government, as well as the good of the Sabbath and worship. To the thought of God, everything is right in its proper place and use; and God's plan is to secure this, not through repression, but by the way of liberty; or to give the world a chance to do wrong; and by hedging the wrong about by such natural restraints and consequences as will reveal its unwisdom, and the folly of persisting in evil. How are the ways of falsehood, and injustice, and intemperance, an voluptuousness beset by self-inflicting penalties? If no other way, let the prodigal go; and go on to the near and bitter end of his folly; and then he will be glad to return; and will come back a wiser man. And so there is in all the wickedness of men, a revelation of the results of wrong, and a working out of the right by the slow and hard way of experience. But the narrow vision sees only the evil, and not the good that is painfully being wrought out.

From this broader view that looks to all the forms of good, its increase is everywhere apparent. What immense gains in the material progress of the world; in the discoveries and inventions of the last four centuries? The common people of this country have better houses, more furniture in their homes, better food on their tables, and wear better clothes than the royalty of England had 600 years ago; and the eleven million children in the public schools of our land are far more intelligent than were the average priests of the dark ages, many of whom could not write their own

names; and when we compare the laws and the morality of the present with the past, the contrast is not less striking. What should we think now, if a king could take any fair daughter for a concubine, and no power could interfere? What should we think of masters killing their servants for the slightest provocation, such as coughing in the presence of guests? What would we think in these days of Solomon as a preacher? What a contrast between the Inquisition of the past and the religious liberty of the present? A hundred years ago it was a common thing for guests to lie drunk in the halls of banqueting; but our minister to Belgium told me in Brussels that any Ambassador showing even the least signs of intoxication at a public dinner, would be socially ostracised. And how do the asylums for the blind and deaf, and the hospitals for the sick witness to the tenderer sentiment of this age?

We should observe also that the good often advances by the slow way of compromises. The actual, the possible, is one thing; the ideal is another; and Moses found it impracticable to enforce the ideal law of love and home; and hence "because of the hardness of their hearts," granted "a writing of divorce." Jesus lifted up the ideal law in the law that was "from the beginning," that has its existence in the nature of the sex-relations—as the perfect standard to which the world should journey by the way of his pure religion. As seen in the light of history, the cause of liberty, of justice, of purity, has never been able to claim and conquer all at once; but has advanced by slow steps and compromises as well as by revolutions. The fathers of this Republic wisely compromised upon the tolerance of slavery, rather than imperil the life of a new nation; knowing that in time the right would be strong enough to conquer the wrong. Such instances are not compromises with evil, as such; but wise adaptations to existing conditions. Nor is it a compromise with wrong, when our city and state, and country seek to regulate so by law, evils whose violent extermination would result in still greater evils.

I am neither blind nor indifferent to the wrongs that exist; to the selfishness, the injustice, the love of wealth and power, the greed and oppression, the ignorance and error, and corruptions in state and church; measured by the highest standard, the world is yet very imperfect; but I have no sympathy with the despondent wail that the world is growing worse. It is not true to history; it is not true to fact; it is discouraging to man, and dishonoring to

God. In the great calendar of time, it is not March, not April, but May and June; and with God the years do not go backward. History moves not alone in cycles, but in ever-ascending spirals; and in the vast evolutions of the ages nothing that is good can be lost or left behind. Only the evil can perish; but into what furnaces of fire men and nations are often cast to burn up the dross and bring out the pure gold. The late Charles Kingsley, in writing to a brother minister, finds ground for hope and rejoicing in the words of Jesus that "their worm dieth not, and the fire is not quenched." If conscience could die; if the fires of remorse could cease to burn, then might the soul sink into ruin forever; then might injustice be established forever; but the voice of God crying in the soul cannot be hushed; nor can the consequences of wrong be escaped till they have done their purifying work, and men and nations have "ceased to do evil, and learned to do well."

Be gone then, the dark persinus that sees only evil; away with the doubt and despair that see only a partial good; good to to the few; but evil and misery forever for the many; and come the optimism that sees the good, even in the evil; that sees the good as eternal. Go then, and rejoice in life; rejoice in great nature; rejoice in this beautiful world; rejoice in the battles and struggles of life; rejoice that death brings rest to the tired body, and a new and better life to the soul. Rejoice that God is in the heart of things; that Christ is still incarnate in the world; that out of all the chaos of the past have come the morning hours, and will some time come—far if it may be, and not in your way nor mine—but will come the perfect day.

[*Sunday, June 17th, 1888.*]

POLITICAL ISSUES.

Be not overcome of evil ; but overcome evil with good.

Rom. xii. : 21.

Life is an education. The world is a vast school. Labor, commerce, history, experience, government, and religion are the teachers. The school-years of the passing generations are from the cradle to the grave. The longer age-terms in which the nations are being taught the great world and race-lessons extend over all the years of time.

Many generations of our human family had to go to the hard school of despotism and war, and slavery. Kings and emperors and generals were the masters. Military authority was the only recognized discipline ; and death was the penalty for disobedience. In those darker ages the few did the thinking ; the few issued all the commands ; and obedience, or banishment, or death was the only alternative for the many. In later centuries the authority has been passing from the leaders to the people in most of the countries of Europe ; and under our representative form of government the people rule ; they adopt theories and policies, and choose leaders to carry these into effect.

Under an effective despotic government there can, in the nature of the case, be but one party. Any effort to oppose the existing order is regarded and punished as revolutionary. Under a democracy, or the rule of the people, there may be many political parties ; and in our country instead of this being dreaded as a menace to liberty the existence and balancing power of such parties is thought to be a safeguard. Of course, such a condition of affairs may and does give rise to contentions and debates, and in the struggle fierce partisans may resort to false statements and accusations and to dishonest methods ; but all this becomes a discipline

and an education in the higher lessons of intelligence and fairness and honor.

In the municipal and state elections this political school keeps some form of question or study before the people nearly all the time; and once in four years the whole country is divided into competing parties and sections, and all the people are asked to study the great principles underlying our institutions and the economic and social problems related to the public welfare, and to decide which of the representative parties shall be placed or continued in authority. The presidential campaign in our country is the political university year of the people. The land will be full of political oratory; the press will discuss the merits of men and measures; the people will read and talk and argue, and if this great national debate could be kept free from falsehoods and personal abuse, and the election everywhere be perfectly fair, the educational results would be great. And with all the attending imperfections and abuses, it is certainly a very inspiring scene to witness the millions going forth to this battle of ideas, and then cheerfully acquiescing in the results and working for the common good; and it is not less gratifying to know that the country will be comparatively safe which ever party may win, for each must be alike interested in the public good, and it is only by conserving this that either could long remain in power in a land where the people rule.

Whilst it is not proper for the pulpit to discuss party politics as such, it has the right to consider the great principles and issues that affect the common welfare. The good is of slow growth, and there is no country so far along that it has not yet to contend against some form of evil. Life is not only an education, but a struggle; progress is through opposition; the evil must be overcome by the good. Many evils must be tolerated rather than to imperil the good, and possibly bring about greater evils by hasty and unwise efforts for their extermination. There are compensations attending the existence of evil; but evil cannot be overcome by evil, but by good. Only moral victories are lasting. Nothing is settled until it is settled right.

This is an age of increasing mental and moral forces, hence our great political parties should consider all questions from the higher standpoints of reason and morality; and the true philosophy of government—and the same is true of religion—is to deal with the really great issues, and not to be switched off upon the indifferent

or factitious. There are several of these great and far-reaching questions before the people of this country upon which I think the pulpit should not be silent.

The first is that of the public schools. The vital importance of this will appear from two considerations: the necessity of intelligence in a republican form of government, and the very serious religious opposition to the education of its own children by the state. It has always been the theory of despotic governments that the kings and the priests should be educated, but it is the peculiarity of this country that the people are kings and priests; that government arises from the consent of the governed; that the people make and administer the laws through their chosen representatives, and that the people are free in the exercise of their reason and conscience in matters of religion. And hence the state has wisely provided a system of secular education, moral in its bearings, but not religious, and especially non-sectarian; and to support this, the people, without respect to their religious views, are required to pay a tax. This is a purely civil matter, and it rests upon the theory that the state should prepare her children for the duties and responsibilities of citizenship, and that the benefits to society more than compensate for the money that is thus raised. And under this system the public schools have gone on until they now have under their care more than ten million children.

But now comes the opposition. It is open, outspoken, candid; but it is based upon an opposite and irreconcilable theory to that of the very genius of the institutions of this country. Against the Roman Catholic religion I have not a word to say; its theology is essentially the same as that of the Orthodox Protestants, and it is entitled to just the same privileges under the law, and protection by the law, that any other denomination is; nor should it ask nor expect more. But the theory of the Catholic church is, that education should be under the control of the church, and not of the state; that education should be religious, and not secular. And between these radically different theories there is no middle ground. They are mutually exclusive; there can be no half-way ground. One or the other must be supreme; and one of the great questions coming to the front in the political life of this country is, Which shall be supreme?

There is a seeming show of justice in the claim of our Catholic friends that it is hard that they should be compelled to support

schools to which they cannot conscientiously send their children. They want schools in which not only is religion taught, but their special form of religion. And the answer is, that so might the Methodists, and the Baptists, and the Presbyterians, and the more liberal churches, want the schools to test their peculiar views, and the unbelievers would object to any religion, and plainly enough the attempt to please all these, or to grant favors to either, would result in the destruction of our whole system of popular education. The only way is to treat all alike; to keep the church and the state forever separate in this land. And if it be said that the Catholics are at a disadvantage before the law because the Protestants are not afraid to trust their children to the public schools, the answer is, that in this country we have trusted everything to the reason and right of a free people, and that the principles of this government cannot be changed to accommodate those who have less faith in the very genius of its institutions. If Catholic children cannot be trusted to the free Americanizing influences of the public schools without the risk that they will be lost to that church, the answer is, that this government does not exist for either the Catholic or the Protestant church, nor for any other, but for the equal rights and liberty of man, and that for special religious instruction the different sects must look to their homes and churches and the schools that they are willing to build and support.

My friends, this is no far-fetched issue, but one that is near and vital to the best interests of our free country, and one that must soon be met; and the sooner it is settled the better; and if I were writing the platform of a political party, one plank should be that the money raised for the public schools of this land should never, under any pretense, be used for sectarian purposes. The words of Gen. Grant on this subject are scarcely less valuable to the future of this country, than were the victories that saved the union.

Another vital issue in this country is, that the elections should everywhere be above the suspicion of force or unfairness; that each one should be permitted to vote without fear or coercion, and that there should be an honest count for every ballot cast. That many should be influenced by the arguments of others is all right; that many should be governed by local prejudices is to be expected; that many are too ignorant to vote intelligently must be confessed; but the cure for such evils is not to be found in force

nor in false returns. An election, to really mean anything in this country, should be in every sense fair; and to secure this, all parties should be equally anxious and earnest. Then, and not till then, will the franchise have a real meaning and value. A corrupt election is the same in nature and effect as a corrupt jury; and both are destructive of the ends of free government.

Of what use is it to have courts, and judges, and lawyers, and trials, if juries may be bribed?

It is not only a mockery of the forms of justice, but it makes the law sanction injustice. And why have a national election if the will of the people is to be defeated by force or dishonest returns?

A corrupt ballot is, and should be, a high crime; for it is not the rule of the many, but of the few, and hence strikes at the very life of the nation.

If we have found it so difficult to guard against this evil in our own city, it should not be thought strange that it may exist in other places. Indeed, the temptation to this form of evil, is very great in our country. It is not strange that there is a prejudice against the dark race in the south, and that the whites seek to rule. We should probably feel the same way if we were there; but to secure victory by force or fraud is far worse than any temporary defeat. The presence of the dark race in such large and rapidly increasing numbers in the south is one of the greatest and gravest questions this country has to meet. These millions of colored people are here; they helped save the union; we gave them their liberty; we made them citizens, and as such their rights ought to be protected. If we made a mistake in granting them the franchise, the evil can not be corrected by cheating them out of it; the evil can be overcome now only by the good that shall fit them for freedom, and that is education. This government spends millions of dollars every year to protect the miserable Indians; it can not afford to neglect the poor negroes. It is not possible to protect them in every instance against insults and unjust discriminations; but they should be protected in their rights as citizens; and this, not to change the results of any election, but to preserve the life and honor of the government.

The issues of the war are settled; north and south are for the union; sectional strifes are largely forgotten, and it would be wicked to revive them, but there is this strange fact that the south

is largely Democratic; it casts one hundred and fifty-three votes in the electoral college, and it requires only forty-eight more to determine a presidential election. It does not seem fortunate that the two sections of the country should be thus politically divided, and the result is that the issues of a great national campaign turn upon the majority in a few closely divided northern states, and this fact creates a great temptation to both parties to carry the day by whatever means.

It promises no good for party or country when the amount of money one can bring into the contest has more to do in determining his availability as a candidate for the presidency than the amount of brains and noble statemanship that he could bring to that high office. It was not money, but worth that elected Washington and Lincoln, and Grant, and Garfield, and it is far more important for the future of our country that we have an honorable and a dignified campaign and an honest election, than it is whether Mr. Cleveland or Mr. Somebody else should live in the White House.

Patriotism and statemanship are the great needs of this age; honesty and ability will give a good government under whatever name. When the price of a senatorship in Rome was from a hundred thousand to a million dollars, Rome had not much longer any need or place for senators.

Let it be remembered that evil can be overcome only by good. It is right to put ability against ability in business; but no great business firm will say that we must cheat because others cheat; rather do they say, and demonstrate, too, that honesty is the sure path to permanent success. And so it will not do in politics to fight fraud with fraud on either side. Political evils can be overcome at last only by a loftier patriotism, a larger statesmanship, a higher general intelligence, and a profounder of love, justice and humanity.

The liquor traffic must be considered another evil in our country, but in the main different from those of which we have spoken. The evil is largely individual and social, rather than political, except where the liquor interests combine to corrupt and unjustly influence legislation, and then it is not different from railroad or oil, or coal corporations that combine for the same purpose. From all these oppressions the people have a right to claim such protection as it is possible for national legislation to afford; and any such

attempts to corrupt juries or legislative bodies should be severely punished.

But beyond this, and regarding the liquor question in its social aspects, the efforts of legislation, in my judgment, should be to regulate, and not to destroy. Prohibitive legislation can be effective only as a progressive movement, and this can be most successfully achieved by high license and local option. And hence it is a local and a state, rather than a national question. Under the local option law of our state many townships and counties, both Republican and Democratic, have local prohibition; and it is only when a decided majority is in favor of such a policy that the law can be enforced. But the effort to secure national prohibition by congressional enactment, to prohibit the manufacture and sale of wine and beer and all alcoholic beverages, however well it may be intended, is, in my judgment, a political mistake, and could it succeed it would probably result in greater evils than those it seeks to correct.

We must remember that this is a country made up of many peoples; that its very genius favors the largest personal liberty in matters not criminal. And it is a mistake to say that to make, or traffic in, or use alcohol in any form is a crime, either against the individual or society. It is the abuse that becomes an evil, and seeing the liability to this abuse the law wisely seeks to regulate the use, and beyond this leaves the social order to correct the evil by all educational and moral influences. When we remember that half a million of our foreign-born fellow-citizens fought under our flag, and that eighty thousand died for this union, we should, if for no other reason, respect their personal tastes and customs. At least such is my feeling; and I would not, if I could make my conscience rule over theirs; and in a government like ours, where good will and brotherhood are so essential, even did a majority favor prohibition, they should be slow in enforcing it upon a protesting minority.

The evils of intemperance are large enough and sad enough, heaven knows; but it is a mistake to suppose that all the evils of our world are chargeable to that cause. Some crimes are stimulated by liquor; others are not; and it is a mistake to say that nine-tenths of the crime of our country are caused by strong drink. Ex-Judge Stoddard, of Maine, has lately published the startling fact that under the prohibitory law of that state crime and the

criminal classes have steadily increased; and that, too, not so much from immigration as from the native population. It takes more than a prohibitory law to change the human heart; and, like other social evils, that of intemperance must be tolerated, rather than forcibly exterminated; and at last they can be overcome only by the good, not alone of wise legislation, but of the greater good of temperance itself—temperance in all things; in eating and drinking, and dressing and working, and the better culture that finds the good of life upon a higher plan than the appetites. When every one shall desire prohibition it will not be needed.

The last political issue to which we can refer, is that of the tariff and the related social and economic questions of labor and wages, and general prosperity of the people. And upon such questions the pulpit is not supposed to be authority; and certainly I do not claim to be. The question of absolutely free trade is not an issue now by any party. That rests upon the theory that the world is brotherhood; that some lands are rich in one line of products, and others in other lines, and that there should be free and unrestricted exchange between all countries, just as there is between the several states in our country. In some future time that ideal may be realized, but it is not practicable now. Some think that even indirect taxation for revenue is not wise; that it is better for a people to know and feel what it costs to support the government; but no party is making this an issue, and perhaps all feel that the present system is best.

“And we are all agreed that without a protective tariff the manufacturing industries of our country could not have been developed; and we are agreed that a war tariff was necessary, and not less agreed that a tax that results in an annual surplus of some \$60,000,000 is now excessive, and that it is not economy for the country to carry along an idle surplus of \$125,000,000.” Only a wise statesmanship can deal with all these great questions so as to protect and encourage all our vast industries and to conserve the interests of every part of this great land.

But upon what a pleasing prospect are we asked to look; not how to borrow money and provide for a great war, as was the case a few years ago, but upon a war that is past, and a country saved; not how to pay the great debt of the war, but half that debt already paid, and how to keep from paying the other half too fast; not how to get more money, but what to do with the

more than we need. Such is the happy condition of this great free land. How changed from the years following the revolution and the war of 1812; how different from twenty-five years ago! And yet, my friends, these great years of peace should be full of watchful and zealous care for our country's welfare.

Do we realize what it is to have a country? What a country means? What it is to have the rights of men? What it is for the flag to wave over the homes and schools, and churches of sixty million freemen? Do we realize what this country has cost? Do we realize what it is for a country to die? And yet the graves of nations lie all along the path of the ages, and we are only entered upon the second century of our national life. These years of prosperity should be filled with the greater victories that are possible in the time of peace. And against every evil we should lift up a greater good; we should overcome ignorance with knowledge, and poverty with industry; overcome political intrigues with patriotism and statemanship; overcome viciousness, and selfishness, and sectionalism, and race prejudices with the larger sentiments of brotherhood and humanity.

O! may this land be the glad home of liberty; the home of truth and justice; the home of peace, plenty, and happiness; the home of culture, of art, of beauty, of song; the home of a rational religion, and a practical righteousness.

The victories of the good are slow; the task is great, the time long; the great leaders are falling. Be it our concern to do well the work of our short day.

[*Sunday, June 24th, 1888.*]

REST.

My presence shall go with thee, and I will give thee
rest.

Ex. 33: 14.

We associate the thought of rest with that of labor. The one seems to be opposed to the other; but in fact they are companions, and journey along together. Rest and labor are the opposite sides of the one great law of life. The one conditions the other, so that without labor there could not be rest; and without rest there could not be labor. And this law is not limited to the life of man, but is everywhere present in the life of the world. We can hardly form a conception of the activities going on in the many forms of vegetation all about us; of the action of the vital chemistries that are lifting up the grass and clothing the forests, and painting the flowers, and ripening the fields of grain. And yet vegetation rests; it is supposed that plants sleep; and we know that after the work of the summer is done the trees rest in the winter, and the life of seeds rests till the time of sowing and planting.

Nor can we realize the activities that are going on in the higher organisms of the animal world. We know something of the processes of digestion and assimilation, and respiration, and the circulation of the blood; but back of the play of the lungs, and the pulse and the heart-beat are the finer invisible and more delicate molecular activities. Were living bodies transparent, and had the eye the power of the microscope, we should behold a scene of activity more intense than that of the crowded and hurrying streets of a great city. But such tireless labor is possible only by the compensatory law of rest. The heart must beat and the lungs must breathe night and day from birth to death; but between the rhythmic pulsations and respirations, heart and lungs have their ever-recurring periods of rest; and the stomach that must work

through all the years of life must have its rest; and so must the eyes and ears and all the senses, as well as the tired hands and feet, and brain.

We do not often enough reflect that the body is the servant of the mind; that the mind owns and controls the body; that the body is carried here and there, and set to this and that task by the mind; that it has no power of protesting beyond that of weariness and pain; that the mind sends the body into the cold or exposes it to the heat; that the mind taxes heart and brain and every power; bids them work on to the utmost limit of endurance; and the poor body has no power to refuse. The stomach must accept the food that is given it; the feet must stand and walk, and the tired hands must work, and the weary brain must think.

Nature has provided for the periods of needed rest in the orderly recurrence of night and day; and religion has emphasized the law and the needs of both body and mind in the appointment of the Sabbath; in setting apart one-seventh of the days of life for rest. But men disregard these provisions of natural and revealed religion; they encroach upon the hours of sleep; they turn night into day by work and dissipation; they ask body and brain and heart to do more than they can; and the result is loss of strength and collapse of vital power; and too often, early death. The body is in itself but a piece of machinery, an unconscious organism that is used by the mind. Men know that engines and all machinery must have rest; but they forget that the same law applies to their bodies; and hence so many break down in the midst of their years.

From this standpoint the law of rest needs be emphasized in our hurrying age. There is no danger that men will not do enough in these busy days; the danger is in trying to do too much. Laziness is not the prevailing vice of the Nineteenth Century; everything is set to quick time, and we try to crowd two days into one, and a life-time into a few years. When we look at our great cities and industries; at our railroads and printing presses; at the business and thought of our day, they all represent so much outlay of strength; of vital power, and the result is, to use a business phrase, that our age is long on property and short on health; short in the very thing that alone can give value to earthly possessions. For "What shall it profit a man if he gains the whole world and lose his life?" "The life is more than meat, and the body than

raiment"; if a man loses his life in taking care of it, he has lost the very thing for which he was striving; and in losing his life, he has lost everything else so far as this world is concerned.

But man needs more than physical rest; he needs mental and spiritual rest; and these, like the rest of the body, require their own peculiar conditions. And when we analyze the unrest of our age, it is not so much the result of material, as of mind and heart conditions. The bodily needs of mankind were never so well provided for as in the present age. Our civilization has made possible the greater power of wealth to gratify every ambition or desire for ease and luxury, and the delights and excitements of travel, and new scenery and surroundings; and from this standpoint the contrasts between the rich and the poor may appear more striking; but the necessities and the reasonable comforts of life were never so largely within the easy reach of the many as now.

The mistake with most people is, that they have failed to set any reasonable limits to their desires and ambitions. How many who began poor thought that if they could reach a point where they owned a home free from debt, and were reasonably secure from want in old age, that they would be content, and rest, and enjoy life? But are they any happier, or as happy now as they were in the years of struggle that brought them to this point? How few have the rare good sense to be thankful and happy with a reasonable plenty? How many lose the possible rest and enjoyment of life's best years in striving for larger incomes, and to rival or excel their more successful neighbors or competitors in business? How have many labored to get a costly mansion; not to live in, for they are worn out before they get it; but an elegant home in which to die? Energy is laudable, but avarice is unworthy of thoughtful minds.

What then are the conditions of mental and spiritual rest? The law of labor applies to the mind as well as to the body. Labor and rest must go together. The idler does not know what rest is; and they who try to do nothing but rest, are unable to do even that. Work is the normal condition, and if not carried to excess, rest comes without seeking. But mental and spiritual rest cannot be found alone in the pleasures and excitements of the physical senses. The mind hungers for truth, and the heart for love. The body needs and must have a measure of material com-

forts as a condition of its well being; but these alone cannot satisfy the higher nature; and one only increases the discontent and misery by crowding the senses and trying in this way to find a satisfaction that it is not in their power to supply.

Man's real life is in the world of truth and right, and love, and hope; and all this outside world of affairs should be regarded as a means to that end; but the tendency of our age is to reverse this divine order, and make the material world an end in itself; and hence so many are asking if this great and beautiful life on earth is worth living? We have worked hard for property, they say, but it can only gratify the few wants of the body, and these will soon end; our bodies are wearing out; strength and sight and hearing are failing; the once-distant horizon is narrowing about us; the world is growing smaller to us; we go upon our little rounds in the day, and turn upon our uneasy pillows at night, and just before us we see the open grave; and what profit is there, what gain in life? And if that is all there is in life, the answer must be: none whatever; existence when it is ended, is no better than the non-existence from which it came; and from such a standpoint there is, and there can be no mental rest. Reason cannot be reconciled to such an order of things; it can see no reason why it was called into being, if it must so soon cease to be; and hence it complains and protests; but being powerless to resist, it submits to its fate; not willingly, but of necessity.

There is no mental rest in compulsion; and hence if the soul is to find rest at all, it must find it in finding some other and truer explanation of life than that afforded from this sense-view of man's being. But now let us come back to the other view of life; that which looks upon the body as a kind of second matrix in which the real life passes a few years on its way to a higher state of being. Then all this of which mortals complain, is but a part of the natural and orderly process of the soul's evolution; and from such a view, rational rest is easily possible; for the soul has its own life, and feels that in its essential being it is superior to all these changes of matter. It may be and is affected by them; it lives in a house of clay; that house may grow old; it may be beaten upon by the storms or burned up by fevers; but the soul cannot be hurt by these things. When man realizes that he is a spirit; not that he is a body, and has a spirit; but that he is a spirit, and has sense relations to the material through the body;

then the worst that can happen is to have these broken off before they would be severed in the natural order of things. He is a spirit on his way through the endless years; and these changes down here in the beginning are but incidents along the way.

Such a view should not make one less careful, but more careful of his body, for he needs it in carrying out the work of his present state of being; but it does give the soul rest in the labor of life; and rest even in hardships and sufferings, and takes away the fear of death; for death is not death, but the gate that opens the way to a higher life. And in a changing world like this, the soul needs often to return to its own inner life, and there find rest; and especially does this tired and anxious age need this rest. We can hardly realize how life has become externalized in our day; and how we have conditioned our happiness in material things. We live in the outer; we ask, what kind of a house does one live in; how much property has he; how does he dress? And we invite people to look at the material beauty of our homes, and the order of our libraries and the rich binding of the books; but how often do we think of the inner fashion, and furniture, and beauty of the mind and the heart? It is proper to have all these external adornments; they have an educational value; but how much more valuable the priceless wealth and beauty of an illumined mind and a pure heart?

Socrates used to go around not to look at rooms and furniture, but to look into minds and hearts; to find souls that were open to truth, and love, and God. Without shoes upon his feet, and clothed in the simplest raiment, and living upon oatmeal and water, he was sought by the rich and welcomed at the Athenian banquets because he had his greater wealth of mind and heart. And Jesus went about not caring for the great stones in the city wall, nor the golden altars of the Temple, but taking little children to his arms, and talking to the woman at the well and defending the one accused of sin, and healing the sick, and in every way trying to open to our world the wealth of the kingdom within. And would our age find rest, it must be by finding the harmony and relations of the soul not alone with its earthly environments, but with the infinite. When the soul realizes that it is divine; that it lives in God and eternity now, then will it have rest; then will the soul have a world where the storms cannot beat; then will it have power over sin and death, and live in the light and joy of heaven

on earth. O! it is blessed to know this inner peace, and from the battles and struggles of the outer world to be able to say to the soul, "return unto thy rest."

Life is a journey; each one moves along from youth to manhood and old age; and the generations of earth have journeyed in relays through all the periods of history; and to each there has been a new and untried path. It is only natural that there should be a degree of apprehension about the unknown; and hence the rest of the present is often disturbed by the fears of the future. There is hardly any to-day of life so hard or dark but we can bear it; but we fear what the to-morrows may bring. We fear that property may be lost, or that health may fail or some unknown trouble await us. We fear to enter the shadows of old age, and the darkness of death. And we fear to trust our children to the coming years when we shall not be with them; and patriots and Christians often fear to trust their country and their religion to the care of the generations to come.

What will to-morrow bring? What will next year bring? And where will we be when fifty or a hundred years have come and gone? In the presence of such not unnatural questionings and fears as these, we need the rest of faith; the confidence that comes from a firm reliance upon a power that is wiser and stronger than ourselves; a great trust in the permanence and goodness of things. And if there were not evidences of this, life to one who thinks would be so full of dread apprehensions as to destroy all present peace.

Think for one moment what it is to be in such a world as this. How little the wisest know; how little the strongest can do? As a world, we are out here by ourselves; even the dead moon is 200,000 miles away; our light and heat reach us from the sun, 90,000,000 miles distant; a thousand million human beings to be fed and yet at no time is there food enough in the world to last a year. What if the harvests should all fail? What if the rains should cease to fall? What if the earth should change her balance and the oceans overflow the land? What if the seasons should fail, or the days cease to follow the nights? What in our human affairs, if reason should desert all minds; or even if whole nations should become insane? What if mothers should cease to love their children, or if all were born blind or deformed?

Ah! we have to trust a higher power; and we have reason to

trust, for the great order of things continues from age to age. Not a planet lags behind; not a star nor constellation is out of place. Summer and winter and day and night come and go; the tides of the ocean rise and fall; men sow and reap; reason sits upon her throne; love bends over millions of cradles, and in the almost infinite nervous complexities of eyes and ears, how few children are born with imperfect sight or hearing. Why could the musicians of hundreds of years ago compose for the present; and how could the artists paint? The answer is, that the laws of music are unchangable, and that the human ear is itself attuned to these laws; and so is the eye harmonized to the laws of color and form in beauty.

O! in the midst of such a vast order as this, we can trust and be not afraid. "My presence shall go with thee, and I will give thee rest," was the promise made to Moses when he trembled before the responsibilities of leading a nation, and feared what their future might be. Nor is this faith shaken by the long and sad history of that people; nor the history of any time or nation. You may ask, what of the thirty years' war; what of the time of Philip the Second; what of the wars of Alexander or Napoleon? Dark enough, and hard enough, too dark and too hard to our seeming, but He who rules the planets and rules the great life-forces of nature, and gives reason and conscience to man, can surely over-rule even the mistakes and sins of man. God is not done with this world yet; wait a few thousand years before we pass judgment; and wait till we see what the life beyond has in store.

How dark it looked on the day of the Crucifixion in Jerusalem? How bright was the day of Pentecost? How dark and storm-tossed was the life of Paul? How triumphant his words just before martyrdom? How dark this land a hundred or twenty-five years ago? How bright to-day? "My presence shall go with thee;" that divine presence is never absent from the world or man; it is that that holds the stars in their places; that forms every ear and eye, and colors every rose. That presence is in the reason and justice and conscience of the world, and it is slowly unfolding the higher ideals and realities of right and beauty and love.

Nor is that presence with the great world alone; it journeys along with each life; it enfolds each life; it carries each life. The drunkard, the criminal? Yes; "he maketh his sun to shine over the evil and the good;" and that presence approves and rewards every

good thought and deed; and it condemns and punishes every wrong. And thus, in this great universe of whirling planets and shining suns; in this strange life of lights and shadows, of laughter and tears, of cradles and graves, we are not alone. God is with us; and from the far-off worlds the angels come and go on errands of love. Some of our number have gone from our shores in the past year; they are not dead, but are ministering spirits to you and to me. Together we have sowed the seeds of thoughts, and prayers, and songs, and tears, and joys, and now we turn aside to rest that we may work again; and work and rest through all the years till we reach the rest of the home-land beyond.





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